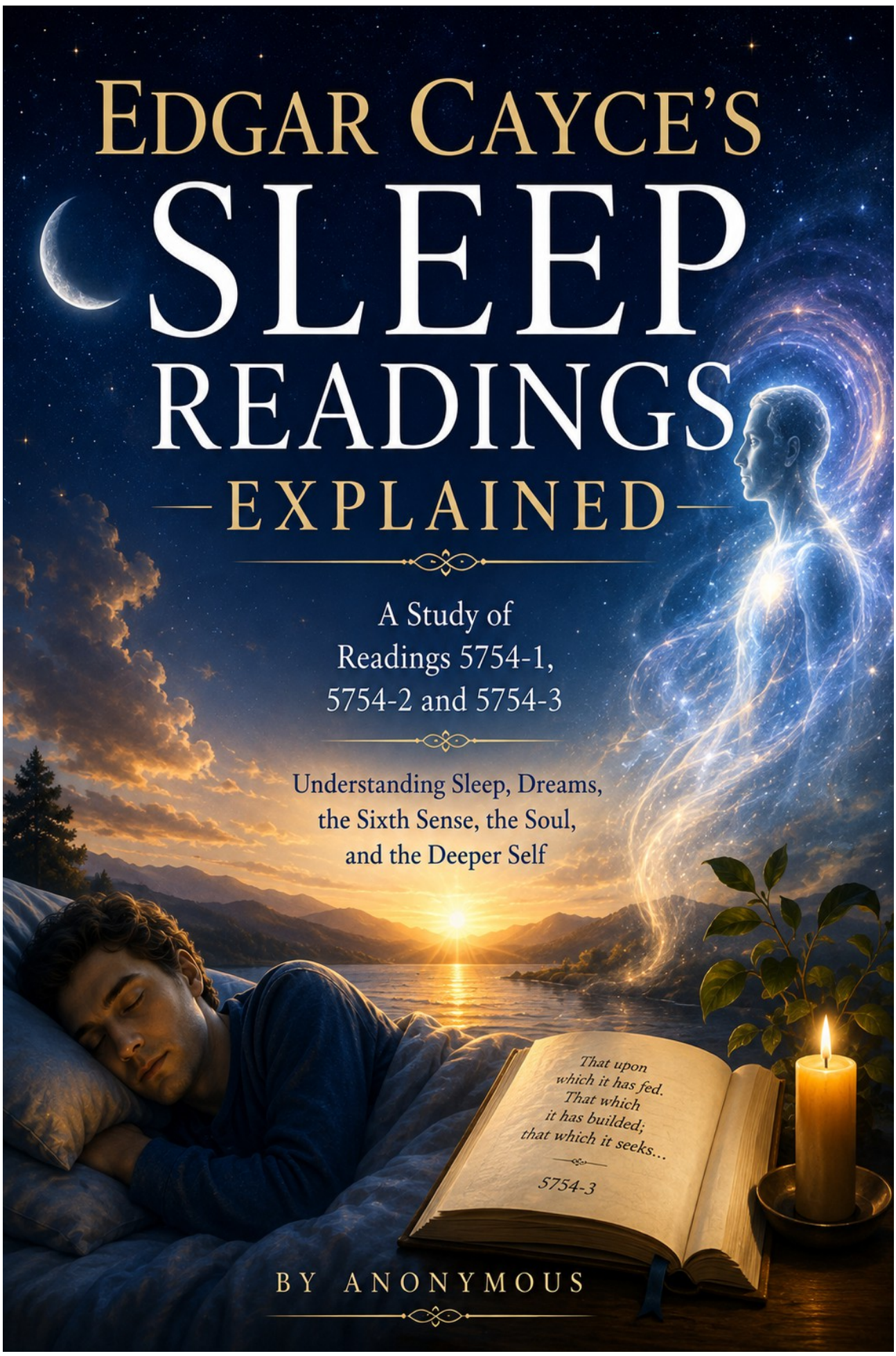
EDGAR CAYCE'S SLEEP READINGS EXPLAINED

A Study of
Readings 5754-1,
5754-2 and 5754-3

Understanding Sleep, Dreams,
the Sixth Sense, the Soul,
and the Deeper Self



BY ANONYMOUS

Edgar Cayce's Sleep Readings Explained

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PREFACE

Sleep is one of the most ordinary experiences of human life. Every night we close our eyes, gradually lose awareness of the world around us, and enter a condition that occupies roughly a third of our lives. Yet what actually happens to consciousness during those hours remains one of life's enduring mysteries.

In three remarkable readings—5754-1, 5754-2, and 5754-3—Edgar Cayce explored sleep from a perspective very different from simply asking why the physical body needs rest. The questions put to Cayce concerned what happens to the conscious mind, the subconscious mind, the spiritual forces, the senses, the soul, dreams, and what the questioners sometimes called the astral or spiritual body. The answers are fascinating, but they are not always easy to understand. Cayce's language can be dense, his sentences can be unusually constructed, and several terms appear to overlap while actually describing different aspects or functions of the individual.

Cayce uses expressions such as the **"sixth sense," "other self," "real self," "subliminal self," "mind of the soul," "cosmic consciousness," "spiritual body,"** and **"unseen world."** These expressions should not automatically be treated as different names for exactly the same thing. Indeed, one of the most important features of these readings is Cayce's attempt to distinguish between the soul, subconscious mind, conscious mind, intuition, sixth sense, and other aspects of human consciousness.

This is especially clear when Cayce asks, **"What, then, is the sixth sense?"** His answer specifically tells us what it is not: **"Not the soul, not the conscious mind, not the subconscious mind, not intuition alone, not any of those cosmic forces."** He then describes it as **"the very force or activity of the soul in its experience through WHATEVER has been the experience of that soul itself." (5754-2)** The distinction is essential. The sixth sense is intimately related to the soul, but Cayce does not say that it is the soul. In much the same way, he distinguishes ordinary physical consciousness from the deeper self that remains active when physical consciousness rests.

The purpose of this book is therefore not to impose a new system upon these readings, but to slow them down and explain them. Rather than treating Cayce's unusual terminology as though its meaning were obvious, we will examine his words in the context in which they appear. Where the readings make a clear distinction, that distinction will be preserved. Where the meaning remains uncertain, the uncertainty will be acknowledged rather than forcing Cayce's words into a more definite interpretation than the readings themselves support.

This is particularly important when discussing subjects such as the astral body, spiritual body, cosmic consciousness, or fourth-dimensional plane. Some of these expressions appear in questions put to Cayce rather than being introduced or systematically defined by Cayce himself. For example, when he is asked, **“What governs the experiences of the astral body while in the fourth dimensional plane during sleep?”** he does not respond by describing the structure or geography of that plane. Instead, his answer immediately returns to the inner condition of the individual: **“That upon which it has fed. That which it has builded; that which it seeks; that which the mental mind, the subconscious mind, the subliminal mind, SEEKS! That governs.” (5754-3)**

That answer reveals something important about the three readings as a whole. Although they contain extraordinary ideas about dreams, consciousness, spiritual awareness, and unseen experience, their deepest message is surprisingly practical. Again and again, Cayce brings the discussion back to how we live while awake. What are we thinking about? What are we seeking? What are we continually associating ourselves with? What are we building within ourselves through our choices and experiences? And what ideal are we attempting to live?

These questions become especially important because Cayce suggests that we do not become entirely different beings when we fall asleep. What has been built during waking life continues to influence the deeper self when physical consciousness becomes quiet. Reading 5754-3 says that what the deeper self seeks during sleep **“depends upon what has been builded as that it would associate itself with, physically, mentally, spiritually.”** Cayce then summarizes the principle with the striking words, **“Like begets like!” (5754-3)**

The whole day, therefore, may be understood as preparation for the night. What we repeatedly cultivate in thought, desire, imagination, relationship, and action contributes to what Cayce calls that which has been **“builded.”** The readings ultimately become about much more than dreams. They become a study of consciousness, character, spiritual development, and the relationship between the life we consciously live and the deeper self that Cayce says remains active when physical awareness is laid aside.

Perhaps, then, the most important question raised by these readings is not simply, Where do we go when we sleep? It is something much more personal and practical:

What are we becoming while we are awake?

INTRODUCTION

What Happens to Us When We Sleep?

When we watch another person sleeping, very little seems to be happening. The eyes are closed, the body is relatively still, and the person no longer responds normally to the world around them. From the viewpoint of ordinary waking consciousness, they appear to have temporarily withdrawn from active life. Yet Edgar Cayce begins his readings on sleep with this familiar experience and interprets it in a much broader way.

In Reading 5754-1, Cayce makes the striking statement that **"sleep is a shadow of, that intermission in earth's experiences of, that state called death." (5754-1)** This should not be understood as saying that sleep is death. Cayce is drawing attention to a similarity between the two states: in sleep, ordinary physical consciousness temporarily becomes unaware of the material conditions surrounding it. The physical world remains present, but the sleeping person is no longer consciously participating in it in the ordinary waking manner.

Yet the body is far from inactive. The heart continues beating, circulation continues, and digestion and other involuntary processes continue without our conscious direction. Cayce specifically observes that **"the pulsations, the heart beat, the assimilating and excretory system, keep right on functioning."** What has become inactive, he says, is **"the sense of perception as related to the physical brain." (5754-1)** The body continues its life while ordinary physical perception becomes quiet.

Cayce then makes a much more unusual suggestion. As ordinary physical awareness becomes less active, another kind of sensitivity may become more prominent. He describes an awareness operating through the individual that may become **"MORE aware, MORE acute, even though the body-physical and brain-physical IS at repose, or UNAWARE." (5754-1)** This idea provides the foundation for everything that follows. Sleep, according to Cayce, should not be understood simply as consciousness shutting down. Something more complex is occurring. One form of awareness diminishes while another may become more active.

This leads directly to what Cayce calls the sixth sense. It is one of the most important—and potentially misunderstood—ideas in these readings. Cayce does not simply identify the sixth sense with intuition, the subconscious, psychic ability, or the soul itself. By Reading 5754-2 he gives a much more precise description, calling it **"the very force or activity of the soul in its experience through WHATEVER has been the experience of that soul itself."** He immediately emphasizes that the sixth sense is not the soul itself,

comparing the distinction to the relationship between mind and body: **“Is the sixth sense, then, the soul? No! No more than the mind is the body!” (5754-2)**

This deeper sensing is closely connected with what Cayce calls the **“other self.”** The other self is not presented simply as another personality hidden somewhere inside us. Cayce connects it with what has been “builded” through the experiences of the entity and then makes the extraordinary statement that **“when the physical consciousness is at rest, the other self communes with the SOUL of the body.” (5754-2)** The person who falls asleep therefore carries into sleep the results of living, choosing, desiring, thinking, responding, and associating during waking life.

This brings us to perhaps one of the most important statements in all three readings. Cayce describes sleep as **“that period when the soul takes stock of that it has acted upon during one rest period to another.” (5754-2)** Sleep, in this description, becomes a period of inner review or comparison. During the day we experience life. We encounter people, make choices, face difficulties, respond emotionally, help or hurt others, struggle with ourselves, succeed, fail, learn, and change. During sleep, Cayce suggests, something of what we have done with those experiences is considered from a deeper perspective.

This is important because Cayce does not say merely that the soul takes stock of what has happened. His wording is more active: it takes stock of what it has **“acted upon.”** The emphasis therefore falls upon our response to experience. In the same passage, Cayce contrasts **“harmony, peace, joy, love, long-suffering, patience, brotherly love, kindness”** with **“Hate, harsh words, unkind thoughts, oppressions and the like.” (5754-2)** The deeper measure of spiritual development is not simply what we know or what unusual experiences we have, but what qualities are being developed and expressed through our lives.

This also helps explain the importance Cayce gives to dreams. He does not reduce dreams to a single source or purpose. Reading 5754-1 allows for dreams concerning something **“that is to happen, is happening,”** while also saying that an experience may be presented in a form that is **“emblematical,”** or symbolic. The readings also acknowledge physical influences upon dream experience, including bodily conditions and food. Dreams therefore require discernment; not every unusual dream should automatically be treated as a spiritual revelation.

At the same time, Cayce gives dreams and visions a much deeper possibility. Reading 5754-3 describes **“such experiences as dreams, visions and the like” as “the ACTIVITIES in the unseen world of the real self of an**

entity." (5754-3) This is one of the strongest statements in the three readings about the possible spiritual significance of dream experience. Yet even here, the dream itself is not ultimately the central subject.

The deeper subject is the dreamer.

What has that person been building? What does that person seek? What ideal has been established? What associations have been cultivated? What is the deeper self becoming through the experiences of life?

This is why Cayce's teaching about sleep repeatedly brings us back to waking life. The way we live during the day and the experiences of the deeper self during sleep are not presented as completely separate worlds. There is continuity between them. Cayce says that when physical consciousness is laid aside, what the deeper self seeks depends upon what has already been built through the individual's physical, mental, and spiritual associations.

Reading 5754-3 therefore turns the entire discussion toward spiritual development. When Cayce is asked how the sixth sense may be trained, his answer is not a complicated technique for producing psychic experiences. Instead, he says that what is **"constantly associated in the mental visioning in the imaginative forces"** and what is continually associated with the physical senses determines the direction in which the faculty develops. (5754-3) We are, in this sense, continually training the deeper self by what we repeatedly give our attention, imagination, desire, and activity to.

This gives us the central theme that will guide this book. The body sleeps, but the deeper self remains active. What we experience and act upon during the day contributes to what is built within us. When physical consciousness becomes quiet, deeper dimensions of the individual may become more prominent. And the direction of that deeper activity is connected with what we have fed, what we have built, what we seek, and the ideal toward which we are attempting to live.

The mystery of sleep therefore leads to a much larger mystery. When the noise of the physical world becomes quiet and the waking personality temporarily releases its hold upon our attention, what remains?
Who are we beneath the surface of ordinary consciousness?
What has life been building within us?
And what does that deeper self seek when the physical mind is finally still?
That is where our study of Edgar Cayce's sleep readings begins.

Chapter 1 — Sleep as More Than Physical Rest

Sleep is one of the most familiar experiences of human life, yet it remains mysterious. Every night we gradually lose awareness of the world around us. Our eyes close, physical activity decreases, and the conscious mind that has been occupied with people, responsibilities, thoughts, decisions, and surroundings becomes quiet. To ordinary observation, it may appear that consciousness has simply switched off for several hours. Edgar Cayce's sleep readings present a very different picture.

In Reading 5754-1, Cayce begins by making it clear that sleep cannot be understood by considering only the physical body. He says that a complete understanding must include the physical, conscious, subconscious, and spiritual aspects of the individual. In his words, **"all things pertaining to these various factors must be considered." (5754-1)** This establishes an important principle for everything that follows. Sleep, in Cayce's view, is not simply something that happens to the body. It involves the whole individual.

Cayce then makes one of the most striking statements in the three readings: **"Sleep is a shadow of… that state called death." (5754-1)** This can sound disturbing if taken out of context, but Cayce is not saying that sleep is death. He is drawing a comparison between the two conditions. During sleep, physical consciousness temporarily loses awareness of the external world. The individual remains alive, the body continues functioning, and consciousness normally returns upon awakening, but the ordinary waking personality is temporarily withdrawn from its usual relationship with physical surroundings.

This is why Cayce describes sleep as a **"shadow"** rather than as death itself. The sleeping person may be surrounded by people, objects, sounds, and activity, yet ordinarily has little or no conscious awareness of them. Physical consciousness is no longer actively participating in the world in the same way it does during waking life.

The physical body, however, does not stop functioning. The heart continues beating, circulation continues, and the body's assimilating and excretory systems remain active. Cayce points to these involuntary processes as evidence that the organism continues its work even while ordinary conscious awareness is at rest. The waking personality does not have to consciously instruct the heart to beat or the digestive system to function. These activities continue beneath conscious awareness.

Cayce therefore distinguishes between physical life and physical consciousness. The body remains alive and active while conscious

awareness of the outer world has been greatly reduced. This distinction becomes important because it opens the possibility that consciousness is more complex than the waking mind alone.

Cayce next turns his attention to the physical senses. During waking life, sight, hearing, smell, taste, and touch connect us with the material environment. During sleep, most of these senses cease to dominate our awareness in their ordinary way. Yet Cayce suggests that they do not all become equally inactive. He gives particular importance to hearing, saying that in normal sleep **“the SENSES are on guard, as it were, so that the auditory forces are those that are the more sensitive.” (5754-1)**

This is understandable even at the level of ordinary experience. A sleeping person may remain unaware of many things happening around them and yet awaken when hearing their name, an alarm, a crying child, or another significant sound. Cayce, however, develops the idea further. He suggests that the auditory sense has a broader relationship with awareness than ordinary physical hearing alone.

As the reading continues, Cayce describes a condition in which the ordinary “sense of perception as related to the physical brain” becomes inactive or greatly diminished. Yet he then makes the remarkable statement that another kind of sensitivity may become **“MORE aware, MORE acute, even though the body-physical and brain-physical IS at repose, or UNAWARE.” (5754-1)**

This is one of the central ideas upon which the rest of the sleep readings are built. According to Cayce, sleep is not simply a movement from consciousness into complete unconsciousness. Instead, it represents a change in the kind of awareness that is active. Ordinary physical perception becomes less dominant, while another form of sensitivity may become more acute.

This helps explain why Cayce spends so much time discussing the senses. He is attempting to describe how awareness might continue even when the brain and ordinary physical senses are no longer functioning in their normal waking manner. His language can be difficult because he speaks of auditory forces, lymph centers, the sympathetic system, and even of “hearing” through feeling and smell. These statements should not automatically be forced into modern neurological terminology. The important point within the reading is that Cayce believes awareness is not completely limited to ordinary waking perception through the physical brain.

This leads naturally toward one of the central subjects of the three readings: the sixth sense. Cayce later describes it as an **“active force within each**

individual that functions in the manner of a sense when the body-physical is in sleep, repose or rest." (5754-2) Although the fuller explanation comes in the following reading, the foundation is already being established in 5754-1. As ordinary physical awareness diminishes, another form of sensing becomes increasingly important.

Dreams are one possible expression of this deeper activity. Cayce describes dream experiences as potentially relating to something that **"is to happen, is happening,"** or being presented in a form that is **"emblematical." (5754-1)** By **"emblematical,"** Cayce means that an experience may be presented symbolically rather than literally. A dream image may therefore represent something rather than simply reproduce an event exactly as it occurs.

This does not mean that Cayce considers every dream prophetic or spiritual. Dreams may arise from different levels of the individual, and physical conditions can also influence them. For now, however, Cayce is establishing the possibility that when ordinary physical consciousness becomes quiet, another faculty may receive or experience impressions that are not ordinarily available to waking awareness.

He begins referring to this deeper faculty as the sixth sense, but at this stage we should resist the temptation to define it too quickly. Cayce later makes an important distinction: the sixth sense is not simply intuition, not the subconscious mind, and not the soul itself. Its meaning develops gradually through the readings.

Another important idea also begins to emerge in 5754-1. Cayce connects this deeper sensing with what he calls the **"other self within self."** He says there is a **"DEFINITE connection"** between the sixth sense and this other self. (5754-1) This introduces one of the most important concepts in the entire study. According to Cayce, there is a deeper aspect of the individual that remains active even when ordinary physical consciousness rests.

Yet this deeper self should not immediately be imagined as a completely separate personality living inside us. As later passages make clearer, Cayce connects the "other self" with what has been built through the experiences of the individual. It represents a deeper level of the person than the waking personality normally recognizes.

This is why sleep becomes so important in Cayce's teaching. During waking life, physical consciousness dominates. We are continually occupied with what we see, hear, need, want, fear, remember, and do. The demands of material life hold our attention outward. During sleep, much of that outward activity becomes quiet. The physical personality temporarily stops dominating awareness, allowing deeper aspects of the individual to become more active.

Cayce also emphasizes that physical conditions can influence this deeper activity. He gives the example of the same person eating different kinds of food and suggests that this can alter the character or activity of what he calls the **“dream self.” (5754-1)** This is an important safeguard against interpreting every dream as a spiritual message. The physical, mental, subconscious, and spiritual aspects of the individual interact with one another. A dream may therefore be influenced by the condition of the physical body as well as by deeper psychological or spiritual factors.

This returns us to Cayce’s opening principle: to understand sleep properly, **“all things pertaining to these various factors must be considered.” (5754-1)** We cannot isolate the spiritual from the physical, or the subconscious from the conscious, and expect to understand the whole experience. For Cayce, the human being is an interconnected whole.

Reading 5754-1 therefore gives us the foundation upon which the remaining readings build. During sleep, the physical body continues functioning while ordinary physical consciousness becomes less aware of the surrounding world. The familiar senses no longer dominate awareness in the same way, yet Cayce suggests that another kind of sensitivity may become **“MORE aware, MORE acute.”** Dreams may sometimes express this deeper activity, and behind it Cayce begins to identify both a sixth sense and an **“other self within self.”**

The most important point at this stage is not to decide immediately what all of these terms mean. Cayce himself develops and refines them as the readings continue. The first step is simply to recognize the change he believes takes place when we fall asleep: outer awareness becomes quiet, but the deeper individual does not necessarily become inactive.

Seen in this way, sleep becomes much more than a period in which a tired body recovers its strength. It becomes a doorway into the study of consciousness itself. If the physical brain and ordinary senses can be at rest while another kind of awareness becomes more acute, then an important question follows: What part of us remains aware when the conscious mind is asleep?

To answer that, we need to understand the different levels of the individual that Cayce describes—the conscious mind, subconscious, deeper self, and soul. That is the subject of **Chapter 2 — The Different Levels of the Self.**

Chapter 2 — The Different Levels of the Self

To understand Edgar Cayce's teachings about sleep, dreams, and the sixth sense, we first need to understand the different levels of the human being described in Readings 5754-1, 5754-2, and 5754-3. Cayce does not present the individual as simply a physical body controlled by a brain. He speaks of physical consciousness, the conscious mind, the subconscious, the subliminal self, the **"other self,"** the soul, and spiritual forces. These terms are closely related, but they are not always interchangeable. Understanding their differences is essential if we are to understand what Cayce says happens during sleep.

During waking life, physical consciousness normally dominates our experience. Our attention is directed toward the world around us through sight, hearing, touch, taste, and smell. We think, speak, make decisions, respond to other people, and deal with the immediate demands of physical existence. Cayce refers to this ordinary condition as the awareness of the **"physical-aware body."** When we sleep, however, this relationship changes. The outwardly directed consciousness becomes quiet, and the individual is no longer normally aware of the surrounding physical environment. Cayce describes this simply by saying that in sleep **"the consciousness physically is laid aside." (5754-3)**

This does not mean that the whole individual becomes unconscious or inactive. It means that the particular form of consciousness associated with physical waking life is no longer dominant. The body continues functioning while other levels of the individual may become more prominent. This distinction between physical consciousness and the deeper self is fundamental to Cayce's explanation of sleep. If consciousness were nothing more than ordinary waking awareness produced through the physical senses and brain, then when that awareness ceased there would be little more to discuss. Cayce's entire explanation depends upon the idea that the individual possesses deeper levels of awareness that are not normally dominant while awake.

One of these deeper levels is the subconscious. Cayce refers to the subconscious as that which, as it had been termed, **"never forgets." (5754-2)** Experiences may therefore leave impressions within us even when the conscious mind no longer remembers them clearly. Thoughts, emotions, desires, actions, and experiences may continue to influence the deeper self after they have disappeared from immediate waking awareness.

This gives the subconscious an important place in Cayce's understanding of sleep. During waking life we can distract ourselves from uncomfortable

thoughts, suppress emotions, forget experiences, or convince ourselves that something no longer matters. Yet within Cayce's framework, conscious forgetting does not necessarily mean that the deeper individual has forgotten. When physical consciousness becomes quiet, impressions that normally remain beneath waking awareness may become more active.

Cayce also uses the terms **"subliminal"** and **"subliminal self."** These refer to activity occurring beneath the ordinary threshold of physical consciousness. In Reading 5754-3, he closely connects this with the subconscious and with what he calls the **"mind of the soul."** His terminology is not always presented as a precise psychological system, so we should be cautious about creating distinctions that Cayce himself does not clearly establish. What is clear is that he recognizes a deeper level of mental activity continuing beyond ordinary waking awareness.

The phrase **"mind of the soul"** is especially important. It suggests a level of mind associated with the soul that should not simply be confused with the physical brain or ordinary conscious thought. When discussing the subconscious, subliminal, and what he calls the **"unconscious conscious,"** Cayce refers to this deeper level as the mind of the soul. (5754-3) His wording can be difficult, but the general idea is that the soul has a mental or conscious aspect that is not limited to ordinary waking consciousness.

Cayce then introduces another important expression: the **"other self."** This is one of the most significant terms in the three sleep readings, and it needs to be understood carefully. The other self is not simply another name for the soul. Cayce describes a relationship between the other self and the soul rather than treating them as identical. He says, **"The activity, or this sixth sense activity, is the activating power or force of the other self." (5754-2)** He then asks what this other self is and describes it as that which has been **"builded by the entity or body, or soul, through its experiences as a whole in the material and cosmic world." (5754-2)**

The word **"builded"** becomes extremely important throughout these readings. Cayce appears to use it for what has gradually been formed within the individual through experience. What we think, desire, choose, experience, and do contributes to what is being built within the deeper self. The other self therefore carries something of the accumulated character and experience of the individual. The waking personality and deeper self are not unrelated. What happens during waking life contributes to what the deeper self becomes. The choices made by physical consciousness do not simply disappear when the body falls asleep; they become part of what has been built within the individual.

Yet Cayce goes further. When physical consciousness rests, he says that **“the other self communes with the SOUL of the body.” (5754-2)** This is one of the most important distinctions in the readings. If the other self communes with the soul, then the two should not automatically be treated as identical. The other self appears to be a deeper aspect of the individual that can enter into relationship or communion with the soul when ordinary physical consciousness becomes quiet.

Cayce then expands the idea even further. He says that during this state the other self may go **“OUT into that realm of experience in the relationships of all experiences of that entity that may have been throughout the EONS of time.” (5754-2)** Within Cayce’s spiritual framework, the deeper self may therefore have access to a range of experience far greater than the waking personality ordinarily remembers. The conscious personality is largely concerned with the present physical life, while the deeper self may participate in a much broader continuity of experience.

It is important, however, not to take this statement further than the reading itself. Cayce does not say here that every unusual dream represents an experience from another lifetime, nor does he provide a simple method for identifying such experiences. He is describing the potential range of the deeper self, not giving us permission to interpret every unfamiliar dream as evidence of an ancient experience.

Behind this discussion of the other self stands what Cayce calls the soul. Of all the terms used in these readings, the soul represents the deepest spiritual identity of the individual. Cayce gives a particularly useful description when distinguishing the soul from the sixth sense, saying that **“the soul is the BODY of, or the spiritual essence of, an entity manifested in this material plane.” (5754-2)** The soul, therefore, is not simply another mental faculty. It is the spiritual essence of the entity manifested through material existence.

This distinction becomes even clearer when Cayce asks, **“Is the sixth sense, then, the soul?”** His answer is definite: **“No! No more than the mind is the body!” (5754-2)** This analogy is extremely helpful. The mind and body interact closely, but the mind is not simply the body. In the same way, Cayce says that the sixth sense is closely related to the soul but is not itself the soul. This prevents us from making one of the easiest mistakes when reading these passages. The soul, sixth sense, subconscious, and other self are related, but Cayce does not treat them as identical.

The same caution applies to expressions such as **“cosmic body”** and **“cosmic consciousness.”** Cayce acknowledges that others have used these terms when attempting to describe the spiritual entity and its

relationship to universal consciousness. He says such descriptions are **“correct in many respects,”** but also warns that by classifying and naming these faculties we may limit our understanding of them. (5754-2) Words are necessary because we need some way to discuss experiences that are difficult to describe, but the words themselves should not become rigid boxes. The spiritual reality Cayce is attempting to describe may be greater than the terminology used to describe it.

The spiritual body is another expression appearing in the readings. Later, Cayce is asked directly about the connection between the physical or conscious mind and the spiritual body during sleep or an astral experience. Interestingly, his answer does not provide an elaborate description of the spiritual body’s structure. Instead, he returns to the idea of **“SENSING!” (5754-3)** This again suggests that Cayce is more concerned with the relationship between different levels of awareness than with constructing a detailed map of invisible bodies.

When all these terms are considered together, a general picture begins to emerge. The physical body provides the material means through which the individual experiences earthly life. Physical consciousness allows us to interact knowingly with the material environment. The subconscious or subliminal level carries deeper impressions and activities beyond ordinary waking awareness. The other self is connected with what has been built through the wider experiences of the individual. The sixth sense functions as a deeper faculty of sensing associated with the activity of the soul. And the soul is described as the spiritual essence of the entity.

These should not necessarily be imagined as separate compartments stacked one above another. Cayce presents them more as interacting aspects of one whole being. Physical, mental, subconscious, and spiritual forces continually affect one another. This is why he began the sleep readings by insisting that **“all things pertaining to these various factors must be considered.” (5754-1)**

Sleep changes the balance between these levels. During waking life, physical consciousness usually occupies the foreground. The world demands our attention. We need to work, communicate, solve problems, respond to physical needs, and interact with other people. The deeper aspects of ourselves may still be active, but we may barely notice them. During sleep, physical consciousness becomes quiet.

The deeper self does not suddenly come into existence when we fall asleep. It was already there. What changes is which aspect of the individual dominates awareness. This is one of the most useful ways to understand Cayce’s teaching: sleep does not create the deeper self; it changes the

conditions under which the deeper self may become active or apparent.

This also helps explain why sleep is so closely connected with dreams in these readings. If deeper levels of the individual remain active when ordinary consciousness rests, then dreams may sometimes provide a way in which portions of that activity reach waking awareness. But the remembered dream is not necessarily the whole experience. Cayce says that an experience **“may not have been remembered as a dream — but it lives ON.” (5754-2)** In other words, the deeper experience may be larger than what the conscious mind is able to remember upon awakening.

This brings us to a central question. If physical consciousness becomes quiet, the subconscious remains active, the other self continues its associations, and the soul remains the spiritual essence of the individual, what faculty allows awareness to operate between these different levels?

Cayce’s answer is the sixth sense.

But he means something much more specific by that expression than we might expect.

That is the subject of **Chapter 3 — What Is the Sixth Sense?**

Chapter 3 — What Is the Sixth Sense?

The sixth sense is one of the central ideas in Edgar Cayce's three readings on sleep, but it is also one of the easiest ideas to misunderstand. Today, the expression **"sixth sense"** often means intuition, psychic ability, a feeling that something is about to happen, or an unexplained inner knowing. Cayce's use of the term is broader and more specific. Across Readings 5754-1, 5754-2, and 5754-3, he gradually develops the idea of a faculty that becomes especially significant when ordinary physical consciousness becomes quiet.

The foundation for this idea appears in Reading 5754-1. Cayce describes normal sleep as a condition in which ordinary physical perception becomes less active. The physical brain is at rest and the individual is largely unaware of the surrounding environment. Yet he suggests that another form of sensitivity may actually become stronger, describing it as **"MORE aware, MORE acute, even though the body-physical and brain-physical IS at repose, or UNAWARE." (5754-1)** This presents an apparent contradiction. How can a person become less aware physically while another form of awareness becomes more acute? Cayce's answer is that ordinary physical perception is not the only form of sensing available to the individual. When the physical senses no longer dominate consciousness, another faculty may become more prominent.

In Reading 5754-2, Cayce states the idea more clearly. He speaks of **"an active force within each individual that functions in the manner of a sense when the body-physical is in sleep, repose or rest." (5754-2)** This is what Cayce chooses to call the sixth sense. It is important that he describes this active force as existing **"within each individual."** He does not introduce it as a rare ability possessed only by unusually psychic people. Within the framework of these readings, the sixth sense belongs naturally to the deeper structure of human consciousness.

The obvious question is how this sixth sense relates to the familiar five senses. During waking life, sight, hearing, touch, taste, and smell connect us with the physical world. They provide information that the physical brain interprets, allowing us to function within material surroundings. The sixth sense, however, appears to operate differently. It becomes particularly significant when ordinary physical awareness has been reduced, as naturally occurs during sleep.

Cayce had already suggested in Reading 5754-1 that sensory awareness during sleep is more complicated than simply switching off the five physical senses. He gives particular importance to the auditory sense and speaks unusually of **"hearing by feeling," "hearing by the sense of smell,"** and

hearing through the senses in a way that is not entirely dependent upon the ordinary brain centers. (5754-1) His terminology should not automatically be translated into modern neurological claims. The important point for understanding the reading is the principle he is attempting to establish: awareness may continue even when ordinary brain-centered physical perception is at rest.

Cayce then asks how this deeper faculty relates to the soul and spiritual consciousness. He acknowledges that many terms have been used in attempts to describe the spiritual aspect of the human being. Some have spoken of the **"cosmic body"** or **"universal consciousness."** Cayce says that such descriptions may be correct in certain respects, but he also warns that naming and classifying spiritual faculties can limit our understanding of them. This warning is particularly important when we attempt to define the sixth sense. We should not simply rename it the soul, intuition, subconscious mind, or psychic ability and assume that the problem has been solved.

In fact, Cayce eventually gives us a remarkably precise statement about what the sixth sense is not. He asks, **"What, then, is the sixth sense?"** and answers: **"Not the soul, not the conscious mind, not the subconscious mind, not intuition alone, not any of those cosmic forces…" (5754-2)** This sentence removes several common misunderstandings at once. The sixth sense is not the soul itself. It is not ordinary conscious thought. It is not simply another name for the subconscious. It is not intuition alone. Nor is it merely some external cosmic force.

Cayce then tells us what he believes it actually is: **"the very force or activity of the soul in its experience through WHATEVER has been the experience of that soul itself." (5754-2)** This may be the most important definition of the sixth sense in all three readings. The distinction between the soul and the activity of the soul is essential. The sixth sense is not the spiritual essence itself; it is an activity or faculty associated with that spiritual essence.

Cayce explains the distinction with a simple analogy. He asks whether the mind of the body is the body itself. The mind and body are obviously closely related, but they are not identical. He then applies the same reasoning to the sixth sense: **"Is the sixth sense, then, the soul? No! No more than the mind is the body!" (5754-2)** The sixth sense can therefore be understood as a faculty or activity through which the soul experiences and senses, rather than as the soul itself.

This helps clarify much of the terminology used throughout the sleep readings. Cayce describes the soul as the **"spiritual essence"** of the entity, while the sixth sense describes an activity associated with that spiritual

essence. The sixth sense is therefore less like an object we possess and more like a capacity for deeper awareness.

Cayce also connects this faculty with what he calls the **“other self.”** He says, **“The activity, or this sixth sense activity, is the activating power or force of the other self.” (5754-2)** As we saw in the previous chapter, the other self is associated with what has been built through the experiences of the individual or soul. When physical consciousness becomes quiet, this deeper self becomes more prominent, and Cayce says that **“the other self communes with the SOUL of the body.” (5754-2)** The sixth sense appears to function within this deeper relationship, allowing the deeper self to sense, associate, and experience when ordinary physical consciousness is no longer dominant.

This helps explain why Cayce connects the sixth sense so strongly with dreams. In Reading 5754-1, he asks what this additional sense participates in when experiences pass within its **“sense RANGE”** during sleep. Such experiences, he says, may appear as dreams and may concern something that **“is to happen, is happening,”** or may be presented in a form that is **“emblematical.” (5754-1)** The word **“emblematical”** is especially important because it means symbolic. Deeper experience may not necessarily reach waking consciousness in a literal form. It may appear through symbols, images, people, places, actions, or events.

The sixth sense should therefore not be imagined as an inner television screen simply showing exact pictures of another reality. The relationship between deeper experience and the dream remembered upon awakening may be more complicated. What is experienced at one level may be translated into symbolic imagery when it enters waking memory. This is one reason dream interpretation requires care. A dream image may represent something very different from its literal appearance.

Cayce also suggests that the sixth sense can become either more developed or less effectively used. In Reading 5754-1, he says that this faculty **“may be trained or submerged, or left to its OWN initiative…” (5754-1)** If the sixth sense is an activity present within each individual, the important question is therefore not simply whether we possess it. The more important question is: What direction is it developing toward?

Reading 5754-3 addresses this directly when Cayce is asked, **“How may one train the sixth sense?”** His answer is significant because he does not prescribe a special psychic exercise or occult technique. Instead, he says that **“that which is constantly associated in the mental visioning in the imaginative forces, that which is constantly associated with the senses of the body, that will it develop toward.” (5754-3)**

This shifts the whole discussion from psychic technique to association. What do we continually think about? What do we repeatedly imagine? What occupies our desires? What do we expose our minds and senses to? What direction are we continually giving our attention? According to Cayce, the sixth sense develops toward what the individual continually associates with. Its development therefore cannot be separated from the way the person lives.

The idea becomes even clearer when Cayce discusses the individual's ideal. When asked how knowledge of this faculty may be used for development, he says that it **"depends upon what is the ideal of that individual." (5754-3)** The ideal provides direction. If the sixth sense is a faculty of deeper sensing, then becoming more sensitive without establishing a meaningful spiritual ideal would not necessarily produce spiritual growth. The important question is not simply whether we become more sensitive, but what we become sensitive to and what we seek through that sensitivity.

This distinction prevents Cayce's teaching from becoming merely a search for psychic experiences. Remembering dreams, sensing impressions, receiving warnings, or experiencing unusual states of consciousness are not presented as the final goal. The deeper issue is the direction in which the individual is developing. Cayce summarizes this principle with three short statements: **"That upon which it has fed. That which it has builded; that which it seeks." (5754-3)**

These words describe what governs deeper experience. What the individual has taken into itself, what has gradually been built through experience, and what the deeper mind seeks all influence the direction of consciousness. This also helps explain Cayce's statement, **"Like begets like!" (5754-3)** Within the framework of these readings, consciousness tends toward association with what corresponds to what has been cultivated within it. What we repeatedly feed mentally, emotionally, physically, and spiritually contributes to what is being built. What is built influences what we seek, and what we seek influences the associations toward which the deeper self is drawn.

The sixth sense therefore cannot be separated from character. This is perhaps one of the most important corrections to the popular understanding of the term. Cayce is not primarily describing a mysterious ability to predict future events. He is describing a deeper faculty whose activity is connected with the soul, the accumulated experiences of the individual, and the direction established through ideals and associations.

Nor does Cayce encourage us to pursue strange experiences simply because they appear supernatural. In Reading 5754-3, he gives the striking instruction, **"Don't seek for unnatural or supernatural!"** and immediately explains, **"It is the natural — it is nature — it is God's activity!" (5754-3)** This changes

the way the entire subject should be approached. Within Cayce's framework, the sixth sense is not an unnatural addition to human consciousness. It belongs to the deeper nature of the individual. Sleep simply creates conditions in which ordinary physical awareness becomes quiet enough for this deeper sensitivity to become more apparent.

At the end of Reading 5754-3, Cayce returns once more to this idea when asked what connects the physical or conscious mind with the spiritual body during sleep or an astral experience. His answer is remarkably simple: **"It's as has been given, that SENSING!" (5754-3)** He then compares this sensing with processes found throughout nature—the unfolding of a rose, the quickening of life in the womb, and grain beginning to grow. These are examples of an unseen principle of life expressing itself through physical matter.

The comparison is beautiful because it moves the discussion away from the sensational and back toward the natural. A seed does not need to perform something supernatural in order to grow. A rose does not violate nature when it unfolds. Hidden life becomes visible through its expression. Cayce suggests that deeper spiritual sensing should be understood in a similar way—as part of the natural expression of life and consciousness.

Seen across all three readings, then, the sixth sense is not simply intuition, psychic ability, dream imagery, or the subconscious mind. Cayce defines it more carefully as **"the very force or activity of the soul in its experience."** It becomes especially significant when ordinary physical consciousness rests. It is connected with the deeper or **"other self,"** may participate in dream and spiritual experience, and develops according to the associations and ideals cultivated by the individual.

Most importantly, Cayce does not tell us to develop the sixth sense by chasing extraordinary experiences. He points us back toward ordinary life—our thoughts, imagination, desires, associations, choices, and ideals. The quality and direction of deeper awareness are connected with what we are continually building within ourselves. The sixth sense, therefore, is not presented as an escape from everyday life. Everyday life is where its direction is being formed.

This leads directly to another important question. If the sixth sense is the activating force of what Cayce calls the **"other self,"** then what exactly is this other self? How is it formed? How does it differ from the soul? And what happens to it when physical consciousness sleeps?

That is the subject of **Chapter 4 — The "Other Self" That Awakens During Sleep.**

Chapter 4 — The “Other Self” That Awakens During Sleep

As Edgar Cayce develops his explanation of sleep, he introduces one of the most intriguing expressions in the three readings: the **“other self.”** At first, the phrase may sound as though Cayce is describing another personality hidden somewhere within us. But when his statements are considered together, a more careful picture emerges. The **“other self”** appears to represent a deeper aspect of the individual—one that has been shaped by experience and becomes more apparent when ordinary physical consciousness is at rest.

Cayce introduces the idea while discussing the sixth sense. He says, **“The activity, or this sixth sense activity, is the activating power or force of the other self.” (5754-2)** This immediately connects the other self with the sixth sense discussed in the previous chapter. Yet the two should not be treated as identical. The sixth sense is not the other self itself; rather, Cayce describes sixth-sense activity as an activating power or force of this deeper self.

Cayce then asks the obvious question: **“What other self?”** His answer gives us one of the clearest indications of what he means: **“That which has been builded by the entity or body, or soul, through its experiences as a whole in the material and cosmic world…” (5754-2)** The unusual word “builded” is essential to understanding Cayce’s meaning. The other self is not described as something suddenly created when we fall asleep. It has been formed or developed through experience. What the individual has lived, thought, desired, chosen, and experienced has contributed to what has been built within the deeper self.

This gives the other self an important connection with character. Our experiences do not simply happen around us and then disappear. According to Cayce, what we do with those experiences contributes to something within us. Day after day, choice after choice, and association after association, something is being formed. Sleep does not erase what has been built during waking life. When physical consciousness becomes quiet, the deeper self carries the results of those experiences with it.

This becomes especially important when Cayce describes what happens during sleep. He says, **“when the physical consciousness is at rest, the other self communes with the SOUL of the body.” (5754-2)** This is one of the most important statements for understanding Cayce’s terminology because it establishes a relationship between the other self and the soul. If the other self communes with the soul, then we should not automatically treat

the two terms as meaning exactly the same thing.

The distinction is subtle but important. The soul is later described by Cayce as the **“spiritual essence”** of the entity. The other self, however, is described in terms of what has been built through experience. The sixth sense, in turn, is described as the activating power of the other self and elsewhere as **“the very force or activity of the soul in its experience.” (5754-2)** These concepts are closely related, but Cayce’s own wording gives us good reason not to collapse them into a single concept.

The other self is also not merely the conscious personality operating under another name. During waking life, our attention is largely occupied with immediate physical circumstances. We think about work, family, responsibilities, problems, pleasures, plans, and the world around us. Because this waking personality is the self we experience most directly, we naturally tend to identify it as the whole of who we are. Cayce suggests that it is not.

When physical consciousness rests, Cayce says that the deeper self may enter into a much wider range of association. He describes the other self as going **“OUT into that realm of experience in the relationships of all experiences of that entity that may have been throughout the EONS of time…” (5754-2)** This is an extraordinary statement, but it needs to be handled carefully. Cayce does not explain exactly where the other self **“goes,”** nor does he provide a detailed map of the realm involved. His emphasis is instead upon the possible range of experience available to the deeper self.

Within Cayce’s framework, the waking personality remembers only a limited portion of the entity’s total experience. The deeper self may have relationships with experiences extending beyond what ordinary physical consciousness presently remembers. But this does not mean that every unusual dream should be interpreted as an experience from some distant period of the soul’s history. The reading does not justify such a conclusion. Cayce is describing the possible scope of the deeper self, not providing a rule for interpreting every dream.

More importantly, the other self does not appear simply to wander aimlessly through this wider field of experience. Cayce says that it operates in relation to what the entity **“HAS accepted as its criterion or standard of judgments, or justice, within its sphere of activity.” (5754-2)** This introduces one of the central themes running through all three readings: the importance of the ideal, or spiritual standard.

The deeper self carries what has been built through experience, but those

experiences are also related to a criterion or standard. This helps explain why sleep becomes much more than an opportunity for unusual experiences. Within Cayce's teaching, sleep becomes a period of inner comparison. The experiences of waking life are brought into relationship with what the individual has accepted as an ideal.

In practical terms, we might express this process through simple questions. How did we respond to other people? What thoughts and emotions did we encourage? Did our actions agree with the ideal we claim to hold? Did we respond with love or resentment, patience or anger, kindness or selfishness? Cayce does not present these exact questions as a list, but they illustrate the process he describes: experience is related both to what has been built within the self and to the standard or criterion the individual has accepted.

When what we have done agrees with the deeper ideal, there may be harmony. When it does not, there may be conflict. Cayce describes this disagreement as a **"warring of conditions or emotions within an individual." (5754-2)** The word **"warring"** is powerful because it suggests something deeper than an intellectual disagreement. Different directions within the individual may pull against one another. The waking personality may pursue something that the deeper self, measured against its ideal, recognizes as being out of harmony with what has been spiritually sought or built.

Cayce gives an interesting example of how this deeper activity may affect the waking personality. He says that an individual may **"from sorrow SLEEP and wake with a feeling of elation." (5754-2)** The external circumstances may not have changed. Whatever caused the sorrow may still exist in the morning. Yet the person awakens with a different inner condition.

Cayce asks, **"What has taken place?"** His explanation is connected with the activity of the other self. While physical consciousness rested, the deeper self entered into communion with the soul and into a wider field of association. Through this experience there may have come, Cayce says, **"that peace, that understanding…" (5754-2)** Sleep therefore takes on a potentially restorative meaning that goes beyond the physical recovery of the body. The deeper individual may also experience a form of emotional or spiritual reorientation.

Cayce says that the opposite may happen as well. A person may retire feeling peaceful and awaken with **"a feeling of depression, of aloofness, of being alone, of being without hope…" (5754-2)** Again, there may be no remembered dream explaining the change. The waking personality simply becomes conscious of an inner condition that seems to have developed during sleep.

This leads to one of the most significant statements in the readings: **“the experience may not have been remembered as a dream — but it lives ON…” (5754-2)** This is crucial for understanding the other self because Cayce does not equate the deeper self’s activity with remembered dreams. A dream may sometimes represent the conscious memory of a portion of deeper activity, but the absence of dream memory does not necessarily mean that the deeper self was inactive. Something may have been experienced without being transferred clearly into waking memory.

If we assume that the only meaningful experiences during sleep are the dreams we remember, we therefore miss an important part of Cayce’s teaching. His focus is broader. The deeper self remains active whether or not the waking personality can recall the details upon awakening.

The other self is also closely connected with the subconscious, but once again we should avoid treating the terms as automatically identical. Cayce sometimes uses overlapping language for the subconscious, subliminal self, mind of the soul, and deeper aspects of consciousness. His terminology is not always systematic. Nevertheless, the other self is particularly associated in these readings with what has been built through the experiences of the entity and with the deeper activity that occurs when physical consciousness rests.

This explains why Cayce repeatedly returns to the importance of waking life. The other self that becomes active during sleep is not unrelated to the person we have been during the day. We are continually building it. Every experience provides material. Every response contributes something. What we repeatedly think about, desire, imagine, choose, and do becomes part of the deeper condition of the individual.

This idea becomes even clearer in Reading 5754-3, where Cayce says that deeper experience is governed by **“That upon which it has fed. That which it has builded; that which it seeks.” (5754-3)** These three phrases provide a useful way of understanding the other self. What it has fed upon concerns what the individual has taken into itself. What it has builded concerns what has gradually been formed through those experiences. What it seeks concerns the direction toward which the deeper self is moving. Past experience, present character, and continuing desire are therefore connected.

This makes the other self neither completely fixed nor completely independent of waking life. It is continually affected by what the individual is becoming. If the other self is built through experience, then spiritual development cannot simply mean escaping from physical existence. Physical life itself provides the experiences through which something deeper is being formed. Our relationships matter. Our reactions matter. Our choices matter.

Our ideals matter. Even the most ordinary experiences can contribute to what is being built within us.

This is one reason Cayce's sleep readings ultimately become teachings about how to live while awake. The extraordinary subjects—dreams, the sixth sense, unseen worlds, and astral experience—continually lead back to the ordinary choices of daily life. The deeper self does not leave our character behind when physical consciousness rests. It carries what has been built.

This also helps explain why Cayce places so much emphasis upon establishing an ideal. If the deeper self continually relates experience to a criterion or standard, then the quality of that standard matters greatly. Sensitivity alone does not necessarily equal spiritual growth. A person might become increasingly aware of dreams or deeper impressions without necessarily becoming kinder, wiser, more patient, forgiving, or loving. The direction of development matters as much as the development of sensitivity itself.

For Cayce, spiritual development therefore involves bringing the different aspects of the individual into increasing harmony. The conscious personality, subconscious, other self, and spiritual ideal should not continually pull in opposing directions. Eventually, Cayce expresses this goal in the remarkably simple phrase, **"IN the conscious and unconscious, these be one!" (5754-3)** The purpose is not to eliminate one side of ourselves in favor of another. It is to bring the different aspects of the individual into greater agreement.

Seen this way, the **"other self"** should not be feared as something foreign hidden within us. Within Cayce's framework, it is part of the deeper continuity of who we are. It carries what has been built through experience and becomes especially active when the physical personality rests.

The important question therefore changes. Instead of asking only, What does my other self do while I sleep?, Cayce's teaching encourages us to ask something much more practical:

What kind of other self am I building through the way I live?

That question leads directly into the next major teaching in the readings. If the other self communes with the soul during sleep, what takes place in that deeper relationship? Cayce gives one of his clearest answers when he describes sleep as **"that period when the soul takes stock…" (5754-2)**

That is the subject of **Chapter 5 — When the Soul "Takes Stock."**

Chapter 5 — When the Soul “Takes Stock”

One of the most profound ideas in Edgar Cayce’s sleep readings appears in Reading 5754-2, where he describes sleep as something far more significant than physical rest. The body relaxes and physical consciousness becomes quiet, but Cayce suggests that at a deeper level an important process continues. He describes sleep as **“that period when the soul takes stock of that it has acted upon during one rest period to another…” (5754-2)**

This statement brings together many of the ideas we have encountered so far. Physical consciousness rests, the **“other self”** becomes more active, and the sixth sense functions as a deeper faculty associated with the soul. During this period, according to Cayce, the soul in some way **“takes stock”** of what has occurred during waking life.

The expression **“takes stock”** suggests review, comparison, and evaluation. Yet Cayce does not appear to mean that the soul simply replays every event of the day like a recording. His wording is more significant than that. He says the soul takes stock of what it has **“acted upon.”** The emphasis is therefore not merely upon what happened to us, but upon what we did with what happened. Our responses to experience matter.

Throughout every day, life continually presents us with choices. Someone may speak harshly to us, and we decide how to respond. Someone may need help, and we either respond or turn away. Something may disappoint us, and we may become bitter, patient, discouraged, forgiving, or determined. We experience fear, affection, frustration, temptation, gratitude, anger, kindness, and countless other conditions. Many of these moments seem insignificant at the time, yet within Cayce’s framework they contribute to what is being “builded” within the individual.

Sleep changes the perspective from which these experiences may be considered. The conscious personality that spent the day explaining, defending, worrying, planning, judging, and reacting becomes quiet. The deeper self is no longer occupied with the physical world in quite the same way. Cayce suggests that this allows the experiences of life to be considered from another level.

What is significant is the kind of qualities Cayce associates with this deeper spiritual perspective. He speaks of **“harmony, peace, joy, love, long-suffering, patience, brotherly love, kindness — these are the fruits of the Spirit.” (5754-2)** These qualities tell us something important about what Cayce means by spiritual development. The measure is not simply how much spiritual knowledge a person possesses, how many dreams they remember,

or whether they experience unusual states of consciousness. What matters is what kind of person is being formed through experience.

Cayce immediately contrasts these qualities with **“Hate, harsh words, unkind thoughts, oppressions and the like,”** which he calls **“the fruits of the evil forces.” (5754-2)** The contrast is direct. On one side are harmony, peace, joy, love, patience, and kindness. On the other are hatred, harshness, unkind thoughts, and oppression.

This gives us a clearer understanding of what the soul may be **“taking stock”** of. The deeper review is not presented merely as an inventory of external events. It concerns what those experiences have produced within us and what we have expressed through them. Two people may experience the same difficult situation and respond very differently. One may become bitter while another develops patience. One may retaliate while another seeks understanding. The external circumstances may be similar, but what is being built within each person may be very different.

This connects the nightly process with what Cayce calls the individual’s criterion, standard, or ideal. As we saw in the previous chapter, the deeper self relates its experiences to what the individual has accepted as a standard of judgment. The ideal therefore provides a direction against which experience may be compared.

From this deeper perspective, the important question is not simply, Did I get what I wanted today? It becomes something closer to: What did I become through what happened today? That distinction changes the meaning of experience. A difficult day may look unsuccessful from the viewpoint of the waking personality, yet it may have provided opportunities to develop patience, courage, understanding, forgiveness, or compassion. Conversely, a day that appeared materially successful might still have strengthened selfishness, cruelty, dishonesty, or resentment. Within Cayce’s framework, the deeper self is concerned with something more lasting than outward success.

This also helps explain Cayce’s description of inner conflict. He suggests that there may be disagreement between what we have done and what has been built or accepted within the deeper self. He calls this a **“warring of conditions or emotions within an individual.” (5754-2)** The word **“warring”** suggests that this is more than an intellectual disagreement. Different directions within the individual may be pulling against one another.

The conscious personality, for example, may justify a particular action while the deeper self measures that action against another standard. We may convince ourselves that our resentment is justified while at another level recognizing that it conflicts with an ideal of love or forgiveness. We may

explain our anger, defend selfishness, blame another person, avoid uncomfortable truths, or distract ourselves with activity. The conscious mind can be remarkably skilled at defending its own behavior. When physical consciousness becomes quiet, however, Cayce suggests that the deeper comparison remains.

This may help explain one of the most interesting experiences Cayce discusses: going to sleep in one emotional condition and waking in another. He gives the example of an individual who may **“from sorrow SLEEP and wake with a feeling of elation.” (5754-2)** The circumstances that caused the sorrow may still exist. Nothing external necessarily changed during the night. Yet the person’s inner relationship to those circumstances may have changed.

Cayce connects this change with the deeper activity occurring while physical consciousness is at rest. The other self has communed with the soul and entered into wider associations. Through this process, he says, there may have come **“that peace, that understanding…” (5754-2)** This gives sleep a potentially restorative meaning that reaches beyond physical recovery. The body may rest, but according to Cayce, something within the deeper individual may also be brought into a different relationship with the experiences of life.

Most people have experienced something that at least resembles this. A problem may seem overwhelming late at night, yet after sleeping we sometimes awaken with greater calm. We may not have consciously solved anything. We may remember no significant dream. Nevertheless, the problem somehow feels different. Within Cayce’s interpretation, this may sometimes reflect more than physical or mental rest; the deeper self may have entered into a different relationship with the experience.

Cayce also describes the opposite possibility. A person may retire feeling peaceful or happy and awaken with **“a feeling of depression, of aloofness, of being alone, of being without hope, or of fear entering…” (5754-2)** Again, there may be no remembered dream explaining the change. Cayce interprets this as another possible result of the comparisons occurring at deeper levels. Something encountered or recognized in that state may not have been harmonious with what has been built within the individual or with the ideal toward which the soul is moving.

This leads to one of the most significant statements in the readings: **“the experience may not have been remembered as a dream — but it lives ON…” (5754-2)** This sentence greatly expands Cayce’s teaching beyond dream interpretation. If an experience can continue to affect us without being remembered as a dream, then dream memory is not the measure of whether

deeper activity occurred during sleep. The waking consciousness may remember only a small portion—or perhaps nothing at all—of what took place, yet the effect may remain.

We may awaken peaceful or disturbed. We may wake with a different perspective. We may suddenly know how we want to approach a problem, or simply feel that something within us has changed without knowing why. Within the framework of these readings, remembered dreams are therefore only one possible bridge between deeper sleep experience and waking consciousness.

Cayce's description of the soul **"taking stock"** also helps us understand why he places such importance upon spiritual ideals. If sleep involves comparison, then there must be something against which experience is being compared. Cayce says that spiritually minded individuals have established within themselves a criterion upon which they can rely. In the religious language of Reading 5754-2, he speaks specifically of the Son as **"their standard, their model, their hope, their activity."** For Cayce, Christ represents the spiritual ideal against which life may be measured.

The broader principle is that the ideal gives direction to the deeper self. Without an ideal, there is no clear spiritual direction toward which thoughts, choices, and actions are being brought into harmony. With an ideal, daily experience becomes an opportunity to express that standard more fully.

This is why Cayce connects sleep with what he calls **"entering the silence."** He asks, **"What do we mean by entering the silence?"** and answers, **"Entering the presence of that which IS the criterion of the selves of an entity!" (5754-2)** The **"silence,"** then, is more than an absence of physical noise. It represents an inner quiet in which the usual activity of physical consciousness no longer dominates and the individual comes into closer relationship with the deeper standard or ideal.

This helps explain why sleep occupies such an important place in Cayce's spiritual understanding. Every night the demands of physical consciousness are naturally reduced. We stop trying to control everything around us. The external personality becomes quiet, but what has been built within us remains. In this sense, sleep becomes a kind of nightly encounter with ourselves—not merely the self we present to other people, and not merely the self we imagine ourselves to be, but the deeper condition we have actually been building.

This does not mean that Cayce presents sleep as a nightly judgment in which every mistake is punished. His emphasis also includes peace, understanding, harmony, and restoration. The purpose of comparison appears to be

development rather than condemnation. The qualities Cayce associates with spiritual life—peace, joy, love, patience, brotherly love, and kindness—are constructive qualities. The deeper process is directed toward bringing the individual into greater harmony with them.

This gives new significance to the ordinary events of daily life. If the soul **"takes stock"** of what we have acted upon between periods of rest, then each day provides material from which spiritual development takes place. Our work, family relationships, disappointments, conversations, frustrations, opportunities to serve, and even seemingly insignificant interactions all become part of the process. Spiritual development therefore does not occur only during meditation, prayer, dreams, or extraordinary experiences. It also occurs through the way we respond to ordinary life.

Sleep reflects what waking life has been building. This is one of the strongest themes running through all three readings. Cayce continually redirects attention away from fascination with unusual experiences and toward the condition of the individual having those experiences. The most important question is therefore not simply, What did I dream? A deeper question is: What did I build today that I carried into sleep? And perhaps an even more useful question is: What would I like to build tomorrow?

Seen this way, the nightly **"taking stock"** need not be something to fear. It becomes part of an ongoing process of growth. Each day provides another opportunity to bring the conscious life into greater agreement with the deeper spiritual ideal. The goal is increasing harmony between what we believe, what we desire, what we think, and what we actually do.

There is a beautiful rhythm to this understanding of life and sleep:

We experience. We choose. We build. We rest. The soul takes stock. We awaken—and begin again.

But if this deeper activity occurs during sleep, how does any of it reach ordinary waking consciousness? One of the most obvious possibilities is through the strange, vivid, and often symbolic experiences we call dreams. Cayce suggests that dreams and visions may sometimes represent far more than random images, yet the readings also caution us against assuming that every dream comes from the same source.

That is the subject of **Chapter 6 — Dreams, Visions and the Real Self.**

Chapter 6 — Dreams, Visions and the Real Self

Dreams are perhaps the clearest reminder that something continues to happen within us while the physical body sleeps. We may be lying quietly in bed, largely unaware of the room around us, yet inwardly we can find ourselves travelling through unfamiliar places, speaking with people, facing dangers, receiving messages, revisiting the past, or experiencing situations that seem completely real until we awaken. Edgar Cayce's sleep readings suggest that dreams can arise from several different levels of the individual. They may be influenced by the physical body, subconscious impressions, thoughts and emotions carried over from waking life, or deeper spiritual activity. For this reason, Cayce's teachings do not support the idea that every dream should automatically be regarded as prophetic, psychic, or spiritual. At the same time, he gives dreams a significance far beyond meaningless mental activity.

In Reading 5754-1, while discussing the sixth sense, Cayce describes experiences that may occur when the physical body is at rest. He says that what is experienced may appear as a dream and may relate to **"that which is to happen, is happening, or may be only presented in some form that is emblematical…" (5754-1)** This gives us several possibilities. Within Cayce's framework, a dream may sometimes relate to something presently occurring, something yet to occur, or it may represent an experience symbolically rather than literally.

That last possibility is especially important. Cayce's use of the word **"emblematical"** suggests that dreams may communicate through symbols. A house, road, stranger, storm, journey, animal, body of water, or other image may be meaningful without necessarily referring literally to what it appears to represent. If someone dreams of travelling, for example, it does not necessarily mean that a physical journey is about to occur. A dream of death should not automatically be interpreted as predicting a physical death. The imagery may represent something quite different.

However, these three readings do not provide a universal dictionary of dream symbols. Cayce does not say that a particular image must always have the same meaning for everyone. In fact, another principle in the readings points in the opposite direction. He observes that the same conditions do not necessarily produce the same effect upon different individuals, even when they are placed in the same environment or circumstances. (5754-1) This suggests that a dream should be understood partly in relation to the person having it. A symbol may carry one association for one individual and something entirely different for another because each person brings different experiences, emotions, memories, ideals, and associations to the dream.

Cayce's explanation of dreams, however, goes considerably deeper than symbolism. In Reading 5754-3, he makes one of the strongest statements in the entire series, describing **"such experiences as dreams, visions and the like"** as **"ACTIVITIES in the unseen world of the real self of an entity." (5754-3)**

The expression **"real self"** deserves careful attention. Cayce has already spoken about the conscious mind, subconscious, soul, sixth sense, and **"other self."** Here he uses another expression that emphasizes the idea that the waking personality is not the whole of the individual. When physical consciousness becomes quiet, deeper activity may continue beyond the range of what the waking personality normally perceives. Within Cayce's framework, dreams and visions may sometimes provide glimpses or impressions of that deeper activity.

This does not necessarily mean that the dream we remember in the morning is an exact recording of what the deeper self experienced. Cayce has already told us that dreams may be **"emblematical."** The remembered dream may therefore be a symbolic expression of something experienced at another level of consciousness. The deeper experience and the remembered dream are not necessarily identical. A dream may be an impression, translation, or symbolic representation of something that the waking mind receives only partially.

This may help explain why dreams can sometimes seem so strange. The experience may not follow the familiar rules of waking physical life. When portions of it enter waking memory, we may receive a mixture of people, places, emotions, images, and events that appear confusing when interpreted literally. Someone from childhood may appear in a present-day location. One place may suddenly become another. Time may seem to disappear. People who never met in waking life may appear together. From the viewpoint of ordinary consciousness, the dream may seem irrational, yet within Cayce's framework it may be attempting to express an experience that does not fit easily into ordinary physical categories.

Cayce calls the field in which some of this deeper activity occurs the **"unseen world."** We should be careful not to define this more precisely than the readings themselves do. These three readings do not give us a detailed map of the unseen world, explain exactly where it is located, or describe its complete structure. Cayce's emphasis is instead upon the contrast between what ordinary physical consciousness can perceive and a wider range of experience available beyond it. He says, **"There is no difference in the unseen world to that that is visible, save in the unseen so much greater expanse or space may be covered!" (5754-3)**

This wider range of experience may help explain some of the unusual qualities of dreams. In dreams, we may appear to travel enormous distances instantly, move from one location to another without any journey between them, experience different periods of our lives together, or move in ways impossible for the physical body. Cayce himself refers to this freedom when he says, **“In sleep all things become possible, as one finds self flying through space, lifting, or being chased, or what not…” (5754-2)**

Yet Cayce does something important immediately after mentioning these extraordinary experiences: he brings the discussion back to the individual. Such experiences, he says, involve **“those very things that make for a comparison of that which has been builded by the very soul of the body itself.” (5754-2)** Once again, the spectacular content of the dream is not the most important thing. Flying through space may sound extraordinary, but the deeper question is what that experience means in relation to the dreamer. Being chased may be frightening, but the important question is what the experience expresses about what is occurring within the individual.

This is consistent with the larger message running through all three readings. The significance of dreams cannot be separated from what the individual has been thinking, feeling, seeking, experiencing, and building. Dreams are not presented as a completely separate life unrelated to our waking existence. There is continuity between the person who lives through the day and the person who dreams at night.

Cayce also allows for the possibility that dreams may sometimes concern events outside the ordinary conscious awareness of the sleeper. As we have seen, Reading 5754-1 says that a dream may concern something that **“is to happen”** or **“is happening.”** Within Cayce’s framework, then, some dreams may contain information that the waking personality does not consciously possess. But this statement should not be taken further than the reading itself. Cayce does not say that all dreams predict the future, that every vivid dream is psychic, or that there is a simple method by which every dream can be classified with certainty.

Instead, Cayce presents dreams as arising through an interaction of physical, mental, subconscious, and spiritual forces. This becomes particularly clear when he discusses the physical body. In Reading 5754-1, he suggests that changing what a person eats may change the character of dream activity. He contrasts eating meat with eating herbs and fruits and suggests that the resulting activity of the **“dream self”** would not necessarily be the same. Whatever we may think of the dietary example itself, the principle within the reading is clear: physical conditions may influence dreams.

Reading 5754-3 makes this even clearer when Cayce refers to **“eating of that which produces what is termed a nightmare…” (5754-3)** In this example, disturbing dream content may arise partly from physical conditions within the body rather than from a spiritual experience.

This gives Cayce’s approach an important balance. The same readings that describe dreams and visions as possible **“ACTIVITIES in the unseen world of the real self”** also acknowledge that something as ordinary as food and bodily conditions can affect dreams. We therefore need discernment. A frightening dream is not automatically a spiritual warning. A vivid dream is not automatically prophetic. A symbolic dream does not automatically represent an astral journey. At the same time, Cayce’s framework does not require us to dismiss every meaningful dream simply because physical influences also exist. The readings allow for several possible sources of dream experience.

There is another important distinction: deeper experience does not depend upon remembering a dream. As we saw in the previous chapter, Cayce says that an experience during sleep **“may not have been remembered as a dream — but it lives ON…” (5754-2)** Dream memory and deeper experience are therefore not the same thing. We may remember an experience clearly, remember only fragments, receive it symbolically, or consciously remember nothing at all. According to Cayce, the deeper experience may nevertheless leave an impression.

This may help explain why someone can awaken with a powerful feeling but no remembered dream. There may be peace, sadness, fear, inspiration, or simply a sense that something significant occurred during the night. Cayce gives the examples of a person going to sleep sorrowful and awakening with **“a feeling of elation,”** as well as the opposite experience of going to sleep peacefully and awakening depressed or afraid. (5754-2) The remembered dream is therefore not necessarily the central event. The deeper change within the individual may be more important.

This changes how we might approach dream study. Rather than immediately asking, What does this symbol mean?, Cayce’s readings encourage us to consider the dream within the wider condition of the dreamer. What was happening in our waking life? What emotions accompanied the dream? What had occupied our thoughts before sleep? What physical conditions might have influenced it? What personal associations do the people, places, and symbols carry for us? What ideals are we attempting to live? Most importantly, what might the dream reveal about what is being built within us?

This brings us back to Cayce’s idea of the **“real self.”** If dreams and visions may sometimes reflect activities of the real self in the unseen world, then studying dreams should not simply satisfy curiosity about strange

experiences. Dreams may become one means of learning about ourselves. They may reveal conflict or fear, bring forgotten feelings into awareness, present an experience symbolically, or, within Cayce's framework, occasionally provide guidance or information beyond ordinary waking awareness.

But their value ultimately depends upon what we do with what we learn. A person could record hundreds of dreams and still make very little change in daily life. Cayce's broader teaching continually returns to application. Deeper awareness becomes valuable when it contributes to greater understanding and a more constructive way of living. Dreams are therefore not presented as an escape from physical life. They may instead help reveal the relationship between physical life and the deeper self being formed through it.

This is why Cayce's description of dreams as **"ACTIVITIES in the unseen world of the real self"** should be considered alongside another of his central principles: **"That which is sown in honor is reaped in glory. That which is sown in corruption cannot be reaped in glory…" (5754-3)** The extraordinary nature of an experience is not what determines its spiritual value. What matters more is the quality of what is being built within the individual.

Dreams, then, occupy an important but carefully balanced place in Cayce's teaching. They may arise from physical conditions, subconscious impressions, waking thoughts and emotions, or deeper spiritual activity. They may be literal in some respects and symbolic in others. They may sometimes relate to events beyond ordinary awareness, yet they should not automatically be treated as prophecy. They may provide glimpses of the activity of the deeper self, but the dream remembered upon awakening may represent only part of that experience.

The most useful question is therefore not simply **"What did my dream predict?"** but **"What does this dream help me understand about myself?"**

Before we explore the more extraordinary possibilities of dreams, however, we need to understand this principle more fully. If dreams can arise from deeper spiritual activity but can also be influenced by food, bodily conditions, emotions, and subconscious conflict, we need to avoid treating every dream as a spiritual message. Cayce's own readings give us good reason to be cautious.

That is the subject of **Chapter 7 — Not Every Dream Is Spiritual**.

Chapter 7 — Not Every Dream Is Spiritual

One of the most important lessons in Edgar Cayce's sleep readings is also one of the easiest to overlook: not every dream should be interpreted as a spiritual experience. Cayce gives dreams an extraordinary range of possibilities. He allows that some may be symbolic, some may concern events that are happening or may happen, and some may reflect what he calls the activities of the **"real self"** in the unseen world. Yet the same readings repeatedly remind us that human beings are physical, mental, subconscious, and spiritual beings at the same time. A dream may therefore arise from any combination of these influences.

This balance is important because unusual dreams can easily tempt us to give them more significance than they deserve. A frightening dream may feel like a warning. A vivid dream may seem prophetic. A dream involving someone who has died may immediately be interpreted as spiritual contact. A strange experience of flying, falling, travelling, or being chased may be regarded as an astral experience. Cayce's readings do not tell us that such interpretations are impossible, but neither do they give us permission to make them automatically. The source of a dream must be considered carefully.

Reading 5754-1 makes this clear by connecting dream activity with the condition of the physical body. Cayce describes how the same individual might have different experiences depending upon what has been taken into the body. He gives the example of a person eating meats for one period and then herbs and fruits during another, saying that the individual would "**NOT have the same character or activity of the other self"** in relation to what is experienced through the **"dream self." (5754-1)** The specific dietary example is less important than the principle behind it: what happens physically can affect what happens in dreams.

Reading 5754-3 reinforces this point when Cayce refers directly to **"eating of that which produces what is termed a nightmare." (5754-3)** Here a disturbing dream is connected with physical conditions rather than automatically being attributed to some spiritual cause. This provides an important safeguard when studying Cayce's teachings. A nightmare does not necessarily mean that the dreamer has encountered something negative in an unseen realm. Sometimes the explanation may be much closer to the physical body.

The same principle can be extended to the relationship between the physical, mental, and subconscious aspects of the individual because Cayce repeatedly insists that these different levels interact. The experiences of sleep cannot be separated completely from what the individual brings into sleep.

What has occupied the mind, what has been felt emotionally, what has been experienced physically, and what has been **“builded”** within the deeper self may all contribute to what occurs during the night.

This means that dreams should not be divided too simply into two categories —meaningful dreams and meaningless dreams. Cayce presents something much more complex. A dream influenced by physical conditions may still contain emotional material. A dream arising from subconscious conflict may use powerful symbols. A spiritually significant experience may be remembered through imagery influenced by the dreamer’s personal memories and associations. Different levels of the individual may therefore contribute to the same dream.

This is especially important because the remembered dream may not be identical with the deeper experience itself. As we saw in the previous chapter, Cayce says that dream experiences may be **“emblematical”** or symbolic. (5754-1) If deeper activity is translated into symbols as it reaches waking consciousness, then the images we remember may have been shaped by our own mental and subconscious associations. We should therefore be cautious about assuming that everything seen in a dream existed literally in exactly the form remembered.

Imagine, for example, dreaming that you are being chased. The experience may be frightening and vivid, but Cayce’s readings do not give us grounds to conclude immediately that an actual spiritual being was pursuing us. The dream could reflect fear, subconscious conflict, physical discomfort, something we are avoiding in waking life, or another form of deeper experience represented symbolically. The dream itself may be important, but determining why it occurred requires discernment.

The same caution applies to dreams that appear prophetic. Reading 5754-1 clearly allows that dream experience may concern something **“that is to happen”** or something that **“is happening.”** This is an important part of Cayce’s teaching and should not be removed simply because it sounds extraordinary. At the same time, the reading does not say that every dream predicts future events. It presents this as one possibility among several.

A sensible approach within Cayce’s own framework is therefore to allow the experience to demonstrate its meaning rather than forcing an interpretation upon it. If a dream appears to concern a future event, it can be recorded carefully and compared with what actually happens. If it appears to concern a present situation, its relationship to waking circumstances can be examined. If it seems symbolic, the dreamer’s own associations should be considered before applying someone else’s interpretation.

This is particularly important because Cayce emphasizes individual differences. In Reading 5754-1, he observes that the same influences **“do not produce the same effect upon a different individual in the same environment or under the same circumstance.” (5754-1)** Dreams therefore need to be understood in relation to the individual dreamer. A symbol that is comforting to one person may be frightening to another. A dog, ocean, church, childhood home, storm, or journey may carry completely different associations depending upon the person’s experiences.

This makes universal dream dictionaries especially problematic when compared with the principles found in these readings. Cayce does not provide a fixed dictionary in 5754-1, 5754-2, or 5754-3 in which every symbol has one universal meaning. His emphasis is instead upon the condition, experiences, associations, and development of the individual. The question should not simply be, What does water mean in dreams? It may be more useful to ask, What does water mean to this particular dreamer, and how does it relate to the rest of the experience?

Cayce also draws attention to what the individual has been mentally cultivating. When asked in Reading 5754-3 how the sixth sense may be trained, he answers that **“that which is constantly associated in the mental visioning in the imaginative forces, that which is constantly associated with the senses of the body, that will it develop toward.” (5754-3)** This suggests that what repeatedly occupies our imagination and attention can influence the direction of deeper awareness.

The implication for dreams is significant. What we repeatedly think about during waking life does not necessarily disappear when we close our eyes. Worries, desires, fears, hopes, relationships, unresolved problems, and strongly held ideas may continue to influence the deeper self. If we spend the day intensely occupied with something and then dream about it, there may be no need to search immediately for an extraordinary explanation. The dream may be part of the continuing activity of what has occupied us.

Yet Cayce does not reduce dreams to the contents of waking thought either. His teaching is more expansive than that. Reading 5754-3 describes dreams and visions as **“ACTIVITIES in the unseen world of the real self of an entity.”** This statement must be held alongside his recognition of physical and mental influences. Together they suggest that dream experience may operate across several levels rather than having a single source.

This is why discernment becomes so important. We should neither spiritualize every dream nor dismiss every dream. Both extremes can prevent understanding. If every nightmare is treated as a supernatural attack, ordinary physical or emotional causes may be overlooked. If every meaningful dream

is dismissed as meaningless brain activity, experiences that might deserve reflection may be ignored. Cayce's readings encourage a more careful middle position: examine the experience and consider the whole individual.

A useful first question after a dream is therefore not, Was this psychic? but simply, What might have influenced this dream? Consider the physical condition of the body, the emotions of the previous day, thoughts that occupied the mind before sleep, unresolved concerns, personal associations with the dream imagery, and the overall emotional quality of the experience. Only then does it become reasonable, within Cayce's framework, to consider whether something deeper may also have been involved.

The emotional tone of a dream can be particularly useful. Sometimes the images disappear quickly after waking, yet the feeling remains. Peace, fear, joy, grief, urgency, love, confusion, or reassurance may linger long after the details are forgotten. This is especially interesting in light of Cayce's statement that a sleep experience **"may not have been remembered as a dream — but it lives ON." (5754-2)** The lasting effect may sometimes be more significant than the remembered imagery.

This also means that remembering every dream is not necessarily the goal. Cayce certainly gives importance to dream awareness, but his larger teaching concerns spiritual development rather than collecting extraordinary experiences. A person could become fascinated with dreams while paying little attention to how they treat others during waking life. That would miss one of the strongest messages running through these readings.

Again and again, Cayce brings the subject back to what has been fed, built, and sought within the individual. When asked what governs experiences during sleep, he answers: **"That upon which it has fed. That which it has builded; that which it seeks…" (5754-3)** The condition of the dreamer matters more than the spectacular nature of the dream.

This provides a simple principle for approaching dreams: interpret the dream in the context of the life. A dream should not be isolated from the person who dreamed it. What is happening in that person's life? What are they struggling with? What are they seeking? What fears or desires have been occupying them? What physical conditions may be present? What ideal are they trying to live? What is being built through their daily choices?

Seen this way, even an ordinary dream can become useful. It does not have to predict the future or reveal an unseen world to have value. A dream that exposes a fear we have been avoiding may help us understand ourselves. A dream that reveals resentment may show us something requiring attention. A dream influenced by physical discomfort may remind us to consider the body.

A symbolic dream may help us recognize a conflict that the conscious mind has not clearly acknowledged.

The value of a dream therefore does not depend upon proving that it came from a spiritual source. Its value lies in what it helps us understand and, ultimately, how we apply that understanding in waking life.

This is consistent with the larger direction of the three sleep readings. Cayce repeatedly moves away from fascination with phenomena and back toward development. Dreams, visions, sixth-sense impressions, and unusual sleep experiences are not presented as achievements in themselves. The deeper question is what kind of person is being formed through all of these experiences.

There is therefore no need to force every dream into a spiritual explanation. Some dreams may arise primarily from physical conditions. Others may reflect thoughts, emotions, or subconscious conflicts. Some may be symbolic. Some may, within Cayce's framework, concern events beyond ordinary waking knowledge. And some may reflect the deeper activities of what he calls the **"real self."** Often we may not be able to determine the source with certainty.

That uncertainty is not a failure. It is a reason for humility.

The safest approach to Cayce's dream teachings is neither to believe everything immediately nor to dismiss everything immediately. Observe. Record. Compare. Reflect. Consider the physical, mental, subconscious, and spiritual possibilities. Then look for what the experience may teach about the life being lived.

After all, Cayce's central concern is not simply what happens while we dream. It is what those experiences reveal about what we are becoming.

This leads naturally to the next question. If our physical condition, thoughts, desires, emotions, associations, and ideals can influence what occurs during sleep, then the way we live during the day may actually prepare the conditions for the night.

That is the subject of **Chapter 8 — What We Feed, What We Build, What We Seek.**

Chapter 8 — What We Feed, What We Build, What We Seek

As Edgar Cayce's three readings on sleep develop, one principle begins to connect almost everything he has discussed. The sixth sense, the other self, dreams, the soul, and the unseen world are not presented as completely separate subjects. Again and again, Cayce brings the discussion back to the way we live while awake and what we are gradually cultivating within ourselves.

This idea is expressed especially clearly in Reading 5754-3. When Cayce is asked what governs the experiences of the astral body during sleep, his answer is remarkably simple: **"That upon which it has fed. That which it has builded; that which it seeks…" (5754-3)** These three ideas—what we feed, what we build, and what we seek—provide one of the clearest summaries of Cayce's teaching about the relationship between waking life and sleep.

When Cayce speaks about what we feed, the idea can be understood on more than one level. Throughout these readings, he considers the physical, mental, and spiritual aspects of the individual together. On the physical level, what enters the body can influence sleep and dreams. Cayce discusses how food may affect the character of dream activity and even refers to physical conditions contributing to nightmares. But feeding is not limited to what we eat. The broader principle includes what we continually give our attention to, what occupies our imagination, what we repeatedly desire, and what we allow ourselves to dwell upon.

This becomes especially clear when Cayce is asked how the sixth sense may be trained. Rather than giving a special exercise for developing psychic sensitivity, he answers that **"that which is constantly associated in the mental visioning in the imaginative forces, that which is constantly associated with the senses of the body, that will it develop toward." (5754-3)** The important word here is **"constantly."** Cayce is concerned with repeated patterns rather than occasional thoughts.

This distinction matters. Everyone experiences unwanted thoughts, fear, anger, sadness, or frustration from time to time. Cayce's statement does not mean that every passing thought immediately determines our spiritual condition. A moment of anger is not the same as continually feeding resentment. A temporary fear is not the same as repeatedly directing the imagination toward fear. What matters is the direction established by our continuing associations—what we habitually return to in thought, imagination, desire, and action.

What we repeatedly feed leads naturally to Cayce's second principle: what we build. The word **"builded"** appears repeatedly throughout these readings. Although it sounds unusual to modern ears, the meaning is fairly straightforward. Our experiences and our responses to those experiences gradually form something within us. We are continually becoming something through the way we live.

Every choice contributes to this process. Repeated attitudes strengthen particular directions within our character. Patience becomes stronger through being practised. Resentment may become stronger when continually encouraged. An ideal becomes more deeply established when we attempt to apply it. In this sense, character is not created in a single moment. It is gradually built through experience.

This helps explain Cayce's description of the **"other self."** He describes it as **"That which has been builded by the entity or body, or soul, through its experiences as a whole in the material and cosmic world…" (5754-2)** The deeper self is therefore closely connected with experience. What we encounter matters, but so does what we do with what we encounter.

This gives us a very different picture from the idea that spiritual life begins only when the body falls asleep. According to Cayce, the deeper experiences of sleep are already being prepared through waking life. The deeper self carries what has been built.

The third part of Cayce's principle is what we seek. When asked what governs experience during sleep, Cayce emphasizes not only what has been fed and built but also **"that which it seeks; that which the mental mind, the subconscious mind, the subliminal mind, SEEKS! That governs." (5754-3)** His repetition of the word **"SEEKS"** gives it particular importance. The direction of our desire matters.

What are we really seeking through our lives? The answer will be different for each person. We may seek security, recognition, possessions, knowledge, pleasure, peace, understanding, love, service, or spiritual growth. These examples are not a list given by Cayce in this reading, but they illustrate his larger principle. Beneath the many things we do each day there is often a deeper direction—something toward which we are continually moving.

Cayce connects this with the statement **"He that would find must seek."** He then says that this familiar principle of seeking in physical life is **"a pattern of the subliminal or the spiritual self." (5754-3)** In ordinary life, we naturally move toward what we seek. If we want knowledge, we look for information. If we want to develop a skill, we practise. If we value a relationship, we give

attention to it. Cayce suggests that something similar occurs at deeper levels of consciousness: the direction of our seeking influences the direction of our associations.

This is why the ideal becomes so important in these readings. When Cayce is asked how knowledge of the sixth sense may be used for development, he says, **“As to how it may be used, then, depends upon what is the ideal of that individual…” (5754-3)** The ideal gives direction to what we seek. Without a meaningful direction, greater sensitivity is not necessarily the same as greater spiritual development.

A person could become fascinated with dreams, visions, psychic impressions, or unusual states of consciousness without becoming more patient, loving, compassionate, or helpful to others. Cayce continually redirects attention away from the extraordinary experience itself and toward what the individual is becoming through experience.

This brings us to another important statement in Reading 5754-3: **“Like begets like!”** Cayce describes this as a universal principle. In the immediate context, he is explaining that what the individual has built through physical, mental, and spiritual associations influences what the deeper self seeks when physical consciousness is laid aside. In other words, like tends to associate with like.

Cayce continues the thought with the language of sowing and reaping: **“That which is sown in honor is reaped in glory. That which is sown in corruption cannot be reaped in glory…” (5754-3)** This is a helpful image because sowing and reaping describe a process. A seed is planted long before the plant appears. In the same way, Cayce suggests that our inner life develops gradually through repeated thoughts, desires, ideals, associations, choices, and actions.

It is important, however, not to turn **“Like begets like”** into the simplistic claim that thinking about something automatically causes it to happen in the physical world. That is not what these readings establish. Nor do these passages justify blaming people for suffering by claiming that they somehow attracted every difficult circumstance through their thoughts. Cayce’s emphasis here is much more personal: what we continually cultivate influences what is being built within us.

The principle is therefore primarily about transformation of the individual rather than control over external events. If we repeatedly practise patience, patience may become increasingly natural to us. If we continually cultivate resentment, resentment may become increasingly easy to express. If we repeatedly choose compassion, compassion can gradually become part of

our habitual response. The same principle may be applied to forgiveness, fear, anger, kindness, selfishness, service, and many other qualities. These are practical examples rather than a list supplied by Cayce, but they illustrate what he means by building.

This connects directly with Cayce's teaching that sleep is a period when the soul **"takes stock."** What is encountered during that deeper review did not suddenly originate when we fell asleep. The material was already being formed through waking experience. The day supplies the material; the deeper self carries what has been built; sleep changes the conditions under which that deeper material may be encountered.

Cayce's emphasis upon imagination now becomes easier to understand. What we repeatedly hold within the imagination becomes part of our inner associations. Yet once again, this should not become a source of anxiety about every unwanted thought. Cayce speaks about what is constantly associated with the individual. His emphasis is upon patterns and direction, not isolated moments of fear, anger, sadness, or doubt.

The practical question is therefore not, Do I ever have negative thoughts? Everyone does. A more useful question is: What do I continually return to?

This is where an ideal becomes valuable. An ideal gives us something toward which we can repeatedly redirect ourselves. We may fail to express patience today and try again tomorrow. We may recognize resentment within ourselves and decide not to continue feeding it. A dream may reveal that something is troubling us, and instead of becoming fascinated only with the dream itself, we can use that awareness to make a constructive change in waking life. In this sense, Cayce's teaching is developmental rather than perfectionistic. What matters is the direction in which we are building.

This also gives a much deeper meaning to Cayce's teaching about training the sixth sense. When asked how it can be trained, he does not tell us to force unusual experiences or attempt to escape ordinary consciousness. Instead, he points toward what we continually associate with mentally and imaginatively. In that sense, we are already training it. The question is simply: Toward what?

Every repeated association gives direction. Every deeply held ideal gives direction. Every pattern of seeking gives direction. Every experience and our response to it contribute something to what is being built. Spiritual development, therefore, does not require us to escape ordinary life. Ordinary life is where much of the building takes place.

Our conversations are part of it. Our relationships are part of it. The way we respond when things go wrong is part of it. The way we treat other people is part of it. What we repeatedly give our attention to is part of it. The ideals we attempt to express are part of it. When physical consciousness becomes quiet during sleep, Cayce suggests that the deeper self continues from what has already been established during waking life.

The three principles can therefore be brought together very simply: What we feed becomes part of what we build. What we build influences what we seek. What we seek influences our deeper associations. And those associations continue to contribute to what we are becoming.

This may be one of the most practical teachings in all three sleep readings. Cayce begins with extraordinary questions about sleep, dreams, the sixth sense, the soul, and unseen experience, yet repeatedly returns us to ordinary waking life. What happens during the night cannot be completely separated from the direction of the day.

The most important question may therefore not be, How can I have more spiritual dreams? A deeper question is:

What am I feeding, building, and seeking while I am awake?

For Cayce, that may be far more important than how many dreams we remember.

Yet this raises another interesting question. If deeper activity continues during sleep, why do some people remember vivid dreams almost every night while others remember very little—or nothing at all? Cayce gives a surprisingly strong answer, but it needs to be understood carefully and in the context of the rest of these readings.

That is the subject of **Chapter 9 — Remembering Dreams.**

Chapter 9 — Remembering Dreams

If dreams and visions can represent activities of the deeper self during sleep, an obvious question follows: Why do some people remember their dreams while others remember very little or nothing at all? Edgar Cayce addresses this directly in Reading 5754-3, and his answer is surprisingly strong. However, it needs to be understood in the context of everything else he says about sleep, consciousness, association, and spiritual development.

Cayce is asked, **“What state or trend of development is indicated if an individual does not remember dreams?”** His response is unusually severe: **“The negligence of its associations, both physical, mental and spiritual. Indicates a very negligible personage!” (5754-3)**

Taken by itself, this could easily sound as though Cayce is saying that anyone who does not remember dreams is spiritually undeveloped or somehow inferior. But that interpretation would go further than the three readings as a whole support. The important word in his answer is **“associations.”** Association is one of the recurring ideas throughout these sleep readings. Cayce continually discusses the relationship between our physical, mental, subconscious, and spiritual lives, and how the direction of our attention affects the connection between them.

Seen in this context, Cayce’s criticism appears to be directed more toward neglect than toward a person’s worth. If we continually ignore dreams, dismiss inner impressions, and give little attention to what happens within us during sleep, the connection between deeper experience and conscious recollection may remain weak. In other words, if we pay no attention to a particular area of consciousness, we should not be surprised if our awareness of it remains undeveloped.

The next question in Reading 5754-3 helps clarify this. Cayce is asked whether we dream continually but simply fail to remember our dreams consciously. Interestingly, he does not give a straightforward yes or no. Instead, he talks about association and withdrawal. He compares this with ordinary human relationships. Sometimes we seek companionship and interaction; at other times we withdraw. Cayce suggests that something similar can happen within the deeper levels of consciousness.

Most importantly, Cayce insists that this deeper activity is natural. He says, **“It's a NATURAL experience! It's NOT an unnatural!”** and then adds, **“Don't seek for unnatural or supernatural! It is the natural — it is nature — it is God's activity!” (5754-3)**

This is an important point. Cayce is not encouraging people to become obsessed with producing extraordinary dreams or unusual experiences. Within his framework, dreams are part of a natural relationship between the conscious personality and deeper levels of the self. Remembering dreams may help us become more aware of that relationship, but producing spectacular dream experiences is not the goal.

There is another statement in Reading 5754-2 that is essential for understanding dream memory. Cayce describes an experience occurring during sleep and says that **“the experience may not have been remembered as a dream — but it lives ON…” (5754-2)** This changes the picture considerably because it tells us that, according to Cayce, not remembering a dream does not necessarily mean that nothing happened.

The deeper self may have been active even though the waking mind remembers nothing. There may have been an experience, an association, or some form of inner activity without a clear memory of it upon awakening. This gives us an important distinction: dream experience and dream memory are not necessarily the same thing.

Sometimes an experience may pass into waking consciousness quite clearly, and we remember a vivid dream. At other times, we may remember only fragments—a face, a place, a conversation, or a feeling. Sometimes there may be no conscious memory at all. Yet Cayce says the experience may still “live ON.”

We have already seen examples of this in Reading 5754-2. Cayce describes someone going to sleep in sorrow and waking with **“a feeling of elation.”** He also describes the opposite possibility: someone may go to bed feeling peaceful and awaken with depression, fear, loneliness, or a sense of isolation. In either case, the person may remember no dream explaining the change. Within Cayce’s interpretation, the effect of the deeper experience may reach waking consciousness even when the actual experience is not remembered.

This gives us a much more balanced way of understanding dream recall. Remembering dreams may be useful, but it is not the only evidence that deeper activity has taken place.

Cayce nevertheless suggests that there may be a relationship between spiritual orientation and the ability to retain dreams. He says, **“As to those who are nearer the spiritual realm, their visions, dreams, and the like, are more often — and are more often retained by the individual…” (5754-3)**

This statement also needs to be treated carefully. It would be easy to turn it into a spiritual test: I remember many dreams, therefore I must be spiritually advanced. But the rest of the readings do not support such a simple conclusion. Nor should someone who rarely remembers dreams conclude that they are spiritually deficient.

Cayce repeatedly directs attention toward something much more important than dream recall: what the individual is seeking and building. A person might remember several vivid dreams every night and still spend waking life expressing resentment, selfishness, dishonesty, or cruelty. Another person might remember very few dreams while living with kindness, patience, service, compassion, and love. Cayce's larger teaching makes the direction of the life more important than the number of dreams remembered.

This is why his discussion of dream memory needs to be connected with his teaching about the ideal. When asked how knowledge of the sixth sense can be used for development, Cayce says that it **"depends upon what is the ideal of that individual…" (5754-3)** Greater awareness needs direction. Remembering more dreams is not automatically useful unless those dreams contribute to greater understanding or constructive change.

A dream becomes valuable when it helps us see ourselves more clearly, recognize an inner conflict, strengthen a constructive ideal, understand a relationship, or become aware of something that deserves attention. Simply remembering an unusual dream so that we can say we had an extraordinary experience does not necessarily indicate spiritual growth.

Cayce makes a similar point when discussing warnings. When asked how the sixth sense may be trained, he says, **"There are NO individuals who haven't at SOME TIME been warned as respecting that that may arise in their daily or physical experience!"** He then immediately asks, **"Have they heeded? Do they heed to that as may be given as advice?" (5754-3)**

The emphasis is revealing. Cayce is not impressed merely by receiving a warning. He is interested in what the person does with it.

The same principle applies to dreams. The value of a dream is not determined by how vivid it was. The value of a warning is not determined by how mysterious it seemed. The value of an impression is not determined simply by whether it felt psychic. What matters is whether the experience produces greater understanding and constructive application.

This also helps explain Cayce's approach to developing dream awareness. He does not provide a mechanical method in these three readings for forcing dream recall. Instead, he once again emphasizes association: **"that which is**

constantly associated in the mental visioning in the imaginative forces, that which is constantly associated with the senses of the body, that will it develop toward." (5754-3)

In simple terms, awareness develops where attention is repeatedly directed.

For someone who wants to understand dreams better, the principle is therefore quite practical: begin paying attention. Notice what was occupying your mind before sleep. Notice your emotional condition when you went to bed. Notice what remains in your awareness when you first awaken. Pay attention to recurring images, people, places, feelings, or situations. Then consider how the dream relates to what is happening in waking life. These are practical applications of Cayce's emphasis upon association rather than a specific dream-recording technique prescribed in these three readings.

There is another reason why dream memory should not become the central goal. Cayce's description of sleep suggests that the deeper experience may be much larger than what waking consciousness is able to remember. If the other self can enter into wider associations while physical consciousness rests, and if dreams may sometimes be **"emblematical"** or symbolic representations of deeper experience, then the dream remembered in the morning may represent only a small part of what occurred.

A remembered dream might be a fragment of a larger experience. It might be a symbolic representation. It might preserve only the emotional impression. It might have been affected by the physical condition of the body. Or the waking consciousness may remember nothing at all.

This is why Cayce's statement that the experience may not be remembered **"but it lives ON"** is so important. It prevents us from assuming that dream memory itself is the deeper experience. Remembering is only one way in which some part of that experience may enter waking consciousness.

A useful distinction can therefore be made:

Remembering is not the same as experiencing, and experiencing is not the same as understanding.

A person may remember a dream in extraordinary detail and completely misunderstand it. Another person may remember only a feeling but gain something valuable from it. Someone else may remember nothing at all yet awaken with greater peace or a clearer sense of direction. Within Cayce's framework, the goal is not simply to accumulate dream memories. The deeper purpose is greater awareness and harmony between the different levels of the self.

Toward the end of Reading 5754-3, Cayce expresses this goal in a particularly powerful phrase. Speaking of our ability to become aware of the spiritual life within us, he says that the conscious and unconscious should become united: **“those elements of the spiritual life IN the conscious and unconscious, these be one!” (5754-3)**

This suggests integration. The conscious life we live during the day and the deeper spiritual life active beneath ordinary awareness are not meant to remain completely disconnected. Greater awareness may gradually bring them into a closer relationship. Dreams can sometimes help because they provide one possible bridge between the two. But the bridge is important because of what it connects, not simply because crossing it produces interesting experiences.

Seen this way, Cayce’s severe comment about neglecting dream associations takes on a more reasonable meaning. His concern is not that everyone must wake every morning with a detailed dream to record. His larger concern is that we should not continually neglect the deeper dimensions of ourselves.

The goal is not simply dream recall.

The goal is awareness, association, application, and greater harmony between the conscious life and the deeper spiritual direction of the individual.

Dreams may help us recognize that relationship, but they are not the final measure of spiritual development.

This leads to another fascinating question. Cayce says that the sixth sense may bring warnings and impressions into awareness, and he also speaks of something that is **“ever on guard before the throne of the Creator.”** What does he mean by this spiritual guidance? Is the **“accompanying entity”** a guardian angel, part of the subconscious, the soul, or something else?

The wording of the readings is more subtle than it first appears.

That is the subject of **Chapter 10 — Guidance, Intuition and the Inner Warning.**

Chapter 10 — Guidance, Intuition and the Inner Warning

As Edgar Cayce's discussion of sleep and the sixth sense develops, another important question arises: Can the deeper part of ourselves provide guidance? Can we sometimes sense something before the conscious mind understands it? And what does Cayce mean when he speaks of an **"accompanying entity"** that is **"ever on guard before the throne of the Creator"?**

These are some of the more difficult passages in Readings 5754-1 through 5754-3 because Cayce moves between several closely related ideas—the sixth sense, subconscious mind, subliminal self, **"other self,"** soul, and accompanying entity. It would be easy to assume that all these terms mean exactly the same thing, but the readings do not clearly say that. It is better to preserve the distinctions Cayce makes and acknowledge when his meaning remains uncertain.

In Reading 5754-1, Cayce says that the sixth sense **"partakes of the ACCOMPANYING entity that is ever on guard before the throne of the Creator itself…" (5754-1)** The expression **"accompanying entity"** naturally raises questions. Is Cayce talking about a guardian angel? Is it a separate spiritual being? Is it some deeper part of ourselves? These three readings do not provide a completely clear answer. In fact, Cayce's later explanation connects this **"on guard"** function closely with the subconscious and subliminal aspects of the individual. We should therefore be careful not to define the accompanying entity more precisely than Cayce himself does.

What Cayce does make clear is that our relationship with this deeper awareness can change. He says that this faculty **"may be trained or submerged, or left to its OWN initiative…" (5754-1)** In other words, the capacity for deeper sensing may be present, but we can become more responsive to it or less responsive to it. Guidance is not presented as something that simply takes control of us. Human choice and attention remain important.

This becomes clearer in Reading 5754-3, when Cayce is asked directly, **"How may one be constantly guided by the accompanying entity on guard at the Throne?"** His answer begins simply: **"It is there! It's as to whether they desire or not!" (5754-3)** The emphasis is not on trying to summon some mysterious outside presence. Instead, Cayce immediately points back toward the individual's desire, associations, and direction.

His explanation that follows is difficult in its original wording, but the basic idea is familiar from the earlier readings. The ability to sense deeper

impressions depends upon what the physical, mental, and spiritual self associates with and seeks. Once again, deeper awareness follows association and seeking. What we continually direct ourselves toward influences the kind of awareness we develop.

Cayce then makes an important statement that helps us understand what he may mean by this inner guidance. He describes **“the subconscious and the abnormal, or the unconscious conscious”** as **“the mind of the soul,”** and then refers to **“that subconscious or subliminal self that is on guard ever with the Throne itself…” (5754-3)**

This makes it difficult to identify the **“accompanying entity”** simply as an external guardian angel. Cayce’s explanation moves directly toward the subconscious, the subliminal self, and what he calls the **“mind of the soul.”** At the same time, however, he also uses the biblical image, **“He has given his angels charge concerning thee, lest at any time thou dashest thy foot against a stone?” (5754-3)** The reading therefore contains both ideas: an inner spiritual faculty and the imagery of spiritual guardianship. Cayce does not fully explain how the two relate.

Rather than trying to solve what the reading leaves uncertain, it may be more useful to notice the practical question Cayce immediately asks: **“Have you heeded?” (5754-3)**

This word—heeded—is central to Cayce’s teaching about guidance. The important issue is not simply whether an impression comes to us. The question is whether we recognize it, consider it, and respond appropriately.

This same principle appears when Cayce is asked how the sixth sense may be trained. After explaining the importance of what we continually associate with mentally and imaginatively, he makes the remarkable statement: **“There are NO individuals who haven't at SOME TIME been warned as respecting that that may arise in their daily or physical experience!”** He immediately follows this by asking, **“Have they heeded? Do they heed to that as may be given as advice?” (5754-3)**

Within Cayce’s framework, then, inner warnings are not necessarily rare experiences reserved for people with unusual psychic abilities. He suggests that everyone has, at some point, received some kind of warning concerning something arising in ordinary life. The reading does not give us a strict definition of what form such warnings must take. They might be experienced through dreams, impressions, feelings, or another form of inner sensing.

But this requires an important caution. Cayce does not say that every sudden thought, fear, feeling, or impulse is spiritual guidance. That would go far

beyond these readings. He has already told us that dreams can be influenced by physical conditions, food, imagination, subconscious conflict, mental associations, and what has previously been built within the individual. The deeper mind contains many influences. An unusual feeling is therefore not automatically a divine message.

This is where Cayce's teaching about the ideal becomes especially important. When asked how knowledge of the sixth sense may be used for development, he says that it **"depends upon what is the ideal of that individual…" (5754-3)** The ideal provides direction. It gives us a standard against which our impressions can be considered.

This also helps clarify the difference between intuition and Cayce's sixth sense. The two are related, but they are not identical. Cayce specifically says that the sixth sense is **"not intuition alone…"** He defines it more broadly as **"the very force or activity of the soul in its experience…" (5754-2)**

Intuition, then, may be one way in which deeper awareness reaches waking consciousness, but it does not completely define the sixth sense. A dream may be another expression. An inner warning may be another. A strong impression upon awakening may be another. The sixth sense itself is broader than any one of these experiences.

This brings us back to the principle from the previous chapter: **"That upon which it has fed. That which it has builded; that which it seeks…" (5754-3)** Guidance cannot be completely separated from the condition of the person receiving it. Our fears, desires, expectations, and previous experiences can influence how we interpret what we sense.

If someone continually lives in fear, for example, their impressions may be interpreted through fear. If someone continually feeds resentment, their understanding of another person may become coloured by that resentment. If someone is primarily seeking personal advantage, even an apparently spiritual impression might be interpreted according to that desire. These are practical illustrations of Cayce's larger principle: what we cultivate affects the direction of our deeper associations.

This is why Cayce places greater emphasis on becoming than simply on receiving information. The goal is not to become dependent upon dreams, impressions, or inner feelings for every decision. Nor do these readings suggest that ordinary reasoning should be abandoned whenever we experience a strong intuition. Instead, Cayce points toward bringing the physical, mental, and spiritual aspects of the individual into greater harmony.

Toward the end of Reading 5754-3, Cayce describes the possibility of becoming more aware of the spiritual life within both conscious and unconscious experience. He speaks of learning to **“communicate with, understand, those elements of the spiritual life IN the conscious and unconscious,”** and then gives the goal in three simple words: **“these be one!” (5754-3)**

This is a powerful way of understanding spiritual guidance. The goal is integration. The conscious mind and deeper spiritual direction should not continually be fighting one another. We should not consciously claim one ideal while repeatedly living according to another. What we believe, what we inwardly seek, and what we actually express through our choices should gradually come into greater agreement.

Seen this way, Cayce’s teaching about guidance becomes surprisingly practical. We may begin with questions about psychic warnings, prophetic dreams, intuition, guardian angels, or spiritual impressions, but Cayce repeatedly brings us back to the same basic questions: What is our ideal? What are we feeding? What are we building? What are we seeking? And when we recognize something constructive within ourselves, do we heed it?

That final question may be the most important.

Receiving guidance means little if we never apply it. Recognizing that we should forgive someone accomplishes little if we deliberately continue feeding resentment. Realizing that a harmful behaviour should change accomplishes little if we continually ignore that realization. Feeling inwardly that we should show kindness accomplishes little if the opportunity arrives and we refuse to act.

Within Cayce’s teaching, the purpose of deeper sensing is therefore not simply to know more. It is to help bring the whole individual into greater harmony with the ideal being sought.

This gives us a balanced way to approach the mysterious **“accompanying entity on guard at the Throne.”** These three readings do not give us enough information to define it confidently as a completely separate spiritual being. Neither should it simply be identified with every intuitive thought. Cayce connects the idea with the subconscious, subliminal self, mind of the soul, sixth sense, and biblical imagery of spiritual guardianship. Where the reading remains mysterious, it is better to allow it to remain mysterious rather than forcing it into a definition Cayce himself does not provide.

What is much clearer is the practical teaching surrounding it. The deeper faculty is present. Its direction is influenced by what we continually cultivate.

Greater sensitivity requires discernment. And the real value of guidance lies in whether it helps us live more constructively and bring our conscious life into greater harmony with our spiritual ideal.

The purpose is not simply fascination with the unseen. The purpose is greater harmony between the seen and unseen aspects of ourselves.

This prepares us for one of the most unusual subjects raised in Reading 5754-3. If the deeper self can operate beyond ordinary physical awareness, what does Cayce mean when the questioner speaks about the astral body, the fourth-dimensional plane, and experiences occurring while the physical body sleeps?

Interestingly, Cayce accepts these terms—but his answer focuses less on describing another world and more on the condition of the person entering it.

That is the subject of **Chapter 11 — The Astral Body and the Unseen World.**

Chapter 11 — The Astral Body and the Unseen World

Edgar Cayce's discussion of sleep eventually moves beyond dreams and the subconscious into a more unusual subject: What happens to the spiritual aspect of the individual while the physical body sleeps? Reading 5754-3 uses expressions such as the **"astral body," "spirit body," "spiritual body," "fourth dimensional plane,"** and **"unseen world."** These terms can easily lead us into speculation about astral travel and different spiritual planes, but Cayce himself does something much simpler. He does not give a detailed map of another world. Instead, he repeatedly brings the discussion back to the individual and to what has been built within that person.

The subject appears directly when Cayce is asked, **"What governs the experiences of the astral body while in the fourth dimensional plane during sleep?" (5754-3)** Interestingly, the terms **"astral body"** and **"fourth dimensional plane"** come from the questioner. Cayce does not stop to define either one. Instead, he answers the more important question of what governs such an experience: **"That upon which it has fed. That which it has builded; that which it seeks; that which the mental mind, the subconscious mind, the subliminal mind, SEEKS! That governs." (5754-3)**

This answer is important because Cayce immediately shifts attention away from the geography of another dimension and back toward the condition of the individual. What has the person been feeding mentally, physically, and spiritually? What has been built through experience? What does the person truly seek? According to Cayce, these are the things that determine the direction of deeper experience.

He summarizes this with the simple principle, **"He that would find must seek."** He then explains, **"In the physical or material this we understand. That is a pattern of the subliminal or the spiritual self." (5754-3)** In ordinary life, what we seek affects where we go and what we encounter. If we seek knowledge, we naturally move toward opportunities to learn. If we seek particular kinds of companionship, we move toward those relationships. Cayce suggests that this same basic principle continues at the deeper or spiritual level.

This fits with another statement from the same reading: **"Like begets like!" (5754-3)** The deeper self does not suddenly become a completely different person when the physical body falls asleep. The physical consciousness may become quiet and the ordinary senses less dominant, but the desires, ideals, attitudes, and associations that have been developed during waking life remain part of the individual.

This is one of the strongest themes running through all three sleep readings. We do not become someone else simply because we fall asleep. The state of consciousness changes, but what has been built within us continues.

Cayce gives us another glimpse of this deeper activity when discussing what he calls the **"unseen world."** In Reading 5754-3, he says, **"There is no difference in the unseen world to that that is visible, save in the unseen so much greater expanse or space may be covered!" (5754-3)**

This is one of the more remarkable statements in the three readings. Within Cayce's framework, the unseen world appears to represent a wider field of experience in which the deeper self is not restricted in exactly the same way as ordinary physical consciousness. Cayce does not tell us precisely where this unseen world is or how it is structured. What he does suggest is that the range of experience there is greater.

This may help us understand another statement from Reading 5754-2. Cayce says, **"In sleep all things become possible, as one finds self flying through space, lifting, or being chased, or what not…" (5754-2)** Many people recognize experiences like these from dreams. We may fly, travel instantly, move from one place to another without knowing how we arrived there, or experience things that would be impossible for the physical body.

However, Cayce does not say that every dream of flying or travelling is literal astral travel. In the same discussion, he relates such experiences to comparisons involving **"that which has been builded by the very soul of the body itself."** Elsewhere, he tells us that dreams may be **"emblematical,"** or symbolic.

This distinction is important. The readings allow for activity in an unseen realm, but they do not give us a simple test for deciding that one dream is symbolic while another is an actual astral experience. If Cayce does not give us that certainty, we should be careful not to add it ourselves.

The questioner then asks something even more specific: **"Is it possible for a conscious mind to dream while the astral or spirit body is absent?" (5754-3)** Cayce's answer is fascinating because he does not simply answer yes or no. Instead, he explains that different parts or faculties of consciousness may function at the same time.

He uses the example of a musician. **"The ability to read music and play is using different faculties of the same mind. Different portions of the same consciousness." (5754-3)** A musician can look at written music, interpret it, move the hands, listen to what is being played, and make adjustments almost simultaneously. These are not separate minds. They are

different faculties of the same consciousness functioning together.

Cayce suggests that something similar may occur during sleep. He says that **“for one faculty to function while another is functioning in a different direction is not only possible but probable…” (5754-3)**

This gives us a more subtle picture than the familiar idea of astral projection in which a complete duplicate of a person simply leaves the body and travels somewhere else. These three readings do not give us enough information to construct such a detailed model. Instead, Cayce speaks about different faculties of one consciousness operating in different ways at the same time. One aspect may participate in dream activity while another may be involved in some other level of experience, and meanwhile the physical organism continues its normal involuntary functions.

This leads to another important question. Cayce is asked, **“What connection is there between the physical or conscious mind and the spiritual body during sleep or during an astral experience?” (5754-3)**

This would have been an obvious opportunity for Cayce to describe a physical-like connection between the two bodies if that were what he wanted to emphasize. But he does not. Instead, his answer begins with one word: **“SENSING!” (5754-3)**

Once again, we return to the mysterious faculty that has been central throughout these readings. The connection between physical consciousness and deeper spiritual activity is described in terms of sensing.

Cayce calls it **“that separate sense, or the ability of sleep, that makes for acuteness with those forces in the physical being that are manifest in everything animate.” (5754-3)** He then gives several beautiful examples from nature: **“As the unfolding of the rose, the quickening in the womb, of the grain as it buds forth…”**

These examples are worth considering because all of them involve life becoming visible.

A rose unfolds because life is active within it. A child develops in the womb through processes that do not depend upon conscious human direction. A seed appears lifeless, yet something within it begins to grow until that hidden life becomes visible.

Cayce compares this with **“the awakening in all nature of that which has been set by the divine forces, to make the awareness of its presence in MATTER, or material things.” (5754-3)**

This is a beautiful conclusion to a discussion that began with something as extraordinary as astral experience. Instead of taking us farther away from ordinary life, Cayce brings us back to nature. The spiritual force working within the individual is presented as part of the same great activity of life that unfolds a rose, develops life in the womb, and causes a seed to grow.

This helps explain why Cayce warns us not to become overly fascinated with what appears supernatural. Earlier in Reading 5754-3 he says, **“Don't seek for unnatural or supernatural!”** Instead, he says, **“It is the natural — it is nature — it is God's activity!”**

This is an important safeguard when interpreting Cayce’s teaching. He does not appear to be encouraging people to chase spectacular out-of-body experiences. The deeper spiritual activity of the individual is presented as something natural. Sleep is natural. Dreaming is natural. The sixth sense is described as a natural faculty. The deeper self is already part of us. The relationship between physical and spiritual consciousness is therefore presented as part of the larger natural activity of life.

There is another reason not to make astral travel the focus of these readings. When Cayce is directly asked what governs astral experience, he does not tell us how to leave the body or how to travel through another dimension. He answers, **“That upon which it has fed. That which it has builded; that which it seeks…” (5754-3)**

That tells us where Cayce’s emphasis really lies.

Suppose someone could consciously experience what they believed to be an astral journey every night. Within Cayce’s framework, that ability alone would tell us very little about the person’s spiritual development. The more important question would still be: What does that person seek?

If the motivation is simply curiosity, then curiosity is directing the experience. If the motivation is self-importance, then self-importance becomes part of what is being built. If the motivation is understanding, service, spiritual growth, or greater harmony with an ideal, then the direction is different.

Once again, Cayce shifts the question away from where consciousness goes and toward what consciousness is becoming.

This pattern appears throughout the three sleep readings. Dreams lead back to what has been built. The sixth sense leads back to association. Guidance leads back to whether we heed it. Astral experience leads back to what we feed, build, and seek.

The unseen world therefore does not provide an escape from character. According to Cayce, we carry what we have built within ourselves into our deeper experiences.

This may be one of the most important lessons of the chapter. If the deeper self operates in a wider realm during sleep, spiritual development is not achieved simply by reaching that realm. We already enter sleep every night. What matters is the quality and direction of the consciousness entering it.

Cayce's teaching therefore shifts the emphasis from astral travel to spiritual attunement. Instead of asking only, How can I leave my body?, the more important question becomes: **What am I associating myself with when physical consciousness is laid aside?**

That is much closer to the actual emphasis of Reading 5754-3.

The terms astral body, spirit body, spiritual body, fourth-dimensional plane, and unseen world all appear in these readings, but Cayce does not systematically explain their structure or tell us exactly how they relate to one another. It is therefore better not to add details that the readings themselves do not provide.

What Cayce does explain much more clearly is the principle governing deeper experience: what we have fed upon, what we have built, and what we seek. And when asked about the connection between physical consciousness and spiritual experience, he brings us back once again to that mysterious faculty of **"SENSING."**

The unseen world may offer a greater range of experience, but the individual entering it remains the individual who has been shaped through waking life.

This brings us to one of the deepest ideas in all three readings. At the very beginning of his discussion, Cayce describes sleep as a **"shadow"** of death. If physical consciousness can temporarily become quiet while deeper activity continues, what might this tell us about Cayce's understanding of death itself?

That is the subject of **Chapter 12 — Sleep as a "Shadow of Death."**

Chapter 12 — Sleep as a “Shadow of Death”

One of the most striking statements in Edgar Cayce’s three sleep readings appears near the beginning of Reading 5754-1. While explaining what happens when physical consciousness enters sleep, Cayce says that **“sleep is a shadow of, that intermission in earth's experiences of, that state called death…” (5754-1)**

At first, this may sound unsettling. Cayce, however, is not saying that sleep and death are the same thing. The word **“shadow”** is important. A shadow resembles something without actually being that thing. Cayce is drawing a comparison between sleep and death because, in both, ordinary physical consciousness is no longer participating in the material world in its usual waking way.

He immediately explains that during sleep **“the physical consciousness becomes unaware of existent conditions…” (5754-1)** The world around us has not disappeared. The room is still there, people may be nearby, and sounds and movements may continue around us. What has changed is our awareness of them. The consciousness that normally experiences the world through the physical senses has temporarily become less responsive to its surroundings.

The body itself, however, remains very much alive. Cayce points out that **“the pulsations, the heart beat, the assimilating and excretory system, keep right on functioning…” (5754-1)** We do not consciously instruct the heart to beat or the digestive system to continue its work. These processes continue even while the waking personality is largely unaware of them.

This distinction is fundamental to Cayce’s understanding of sleep. What changes is not the existence of the individual but the state of physical awareness. Ordinary consciousness becomes quiet while other processes continue.

Cayce then takes the idea a step further. He suggests that while physical awareness becomes less active, another kind of awareness may actually become more sensitive. He describes this deeper sensing as **“MORE aware, MORE acute, even though the body-physical and brain-physical IS at repose, or UNAWARE.” (5754-1)**

This is one of the central ideas behind all three readings. Sleep is not simply described as a condition in which consciousness becomes weaker. Instead, it represents a change in the way consciousness functions. Our outward awareness of the physical world decreases, while another form of awareness

may become more active.

This helps explain why Cayce calls sleep a shadow of death. Every night, the physical personality temporarily withdraws from its ordinary awareness of the material world. Yet according to Cayce, the deeper self continues its activity. Eventually we awaken and physical consciousness returns. From this perspective, each night provides a familiar example of physical awareness disappearing for a time without the deeper identity of the individual being destroyed.

The comparison between sleep and death appears again in Reading 5754-2. Cayce refers to Christ and says that **"that energy of creation manifested in the Son… could say 'He sleeps,' while to the outward eye it was death…" (5754-2)**

The important words here are **"to the outward eye."** From the physical point of view, one condition is seen. From the spiritual point of view, Cayce suggests that there is a deeper continuity of life. He continues, **"for He WAS — and IS — and ever will be — Life and Death in one…" (5754-2)**

This passage uses explicitly Christian language, as Cayce often does. Within that spiritual framework, death is not presented simply as the destruction of the individual. Instead, Cayce is pointing toward the continuation of the deeper spiritual identity beyond ordinary physical consciousness.

This is why sleep provides such a useful comparison. During sleep, the waking personality temporarily loses contact with its normal physical surroundings, but Cayce says that the deeper self remains active. One of his most important statements is that **"when the physical consciousness is at rest, the other self communes with the SOUL of the body…" (5754-2)**

The body rests. Physical consciousness becomes quiet. Yet something deeper continues.

Cayce even suggests that this deeper self may go **"OUT into that realm of experience in the relationships of all experiences of that entity that may have been throughout the EONS of time…" (5754-2)** Within Cayce's worldview, then, our deeper identity extends beyond what the waking personality presently remembers.

This has important implications for his comparison between sleep and death. If the deeper identity of the individual is not limited to physical consciousness, then losing physical consciousness does not necessarily mean losing the individual. Sleep becomes the familiar example. We lose ordinary awareness every night, yet we do not normally believe that our identity has ceased to

exist. We expect to awaken.

Cayce appears to use this familiar experience to suggest a larger spiritual principle: physical consciousness is not the whole person.

It is important, however, not to take these three readings further than they go. Readings 5754-1, 5754-2, and 5754-3 do not provide a complete explanation of what happens after death. Their main subject is sleep and the deeper faculties active during sleep. We should therefore not use them to construct a detailed picture of the afterlife that Cayce does not provide here.

What they do make clear is that Cayce does not regard ordinary waking consciousness as the whole of the individual. This same principle appears throughout his discussion of the subconscious, the other self, the sixth sense, dreams, visions, the unseen world, and the soul. All of these ideas point toward a larger understanding of human identity than the waking physical personality alone.

This becomes especially clear when Cayce describes the soul as **"the spiritual essence of an entity manifested in this material plane." (5754-2)** The wording is significant. The soul is not described as something created by physical existence. Rather, it is the spiritual essence of the individual expressing itself within physical life.

This also helps explain Cayce's frequent use of the word **"entity."** He sometimes speaks of the individual, sometimes the body, sometimes the self, and sometimes the entity. In the context of these readings, **"entity"** often appears to refer to the larger individuality that cannot be reduced simply to the waking physical personality.

But Cayce does not discuss this larger identity merely to satisfy our curiosity about survival after death. As throughout these readings, he quickly returns to a much more practical question: What are we building within ourselves while we are alive?

If something deeper continues when physical consciousness is laid aside, then the condition of that deeper self matters. What are we carrying with us?

Cayce's answer has already appeared throughout these readings: **"That upon which it has fed. That which it has builded; that which it seeks…" (5754-3)**

This statement was originally given in relation to experiences during sleep, but it has much wider implications. If physical consciousness is temporarily laid aside during sleep, and if death represents a greater withdrawal from

physical consciousness, then the most lasting part of our lives may not be our possessions, social position, achievements, or outward appearance. From Cayce's spiritual perspective, what matters more deeply is what has been built within us.

This gives his teaching about sleep a strongly practical and spiritual dimension. Ordinary life becomes the place where this inner building occurs. How we treat other people matters. Our motives matter. Our ideals matter. The things we repeatedly seek matter. Qualities such as kindness, patience, and love matter because they gradually become part of what we are building within ourselves.

This is why Cayce describes sleep as a period when **"the soul takes stock of that it has acted upon during one rest period to another…" (5754-2)** The experiences of the day are not simply forgotten when we close our eyes. According to Cayce, there is a deeper comparison between how we have lived and what has been established within us as our spiritual direction or ideal.

He describes the qualities associated with spiritual harmony as **"peace, joy, love, long-suffering, patience, brotherly love, kindness…"** and contrasts them with **"Hate, harsh words, unkind thoughts, oppressions and the like…" (5754-2)**

This contrast reveals what ultimately concerns Cayce. The greatest question is not simply where we go when we sleep. It is not even simply whether consciousness continues after death.

The more immediate and practical question is: **What are we becoming while we live?**

Seen in this way, Cayce's description of sleep as a **"shadow of death"** is not primarily a teaching about dying. It is a teaching about living. A shadow resembles the reality that produces it without being identical to it. Sleep gives us a temporary experience in which physical consciousness withdraws. We surrender the control of the waking personality, remain outside normal physical awareness for a period, and then awaken again. From Cayce's perspective, this daily rhythm points toward the deeper principle that the withdrawal of physical consciousness does not necessarily mean the end of the entity's activity.

Cayce illustrates this in Reading 5754-3 with the story of Christ asleep in the boat while those around him were frightened by the storm. He asks, **"What associations may there have been with that sleep? Was it a natural withdrawing?"** He then reminds the listener that when Christ awakened,

“the sea and the winds obeyed His voice.” (5754-3)

Cayce’s emphasis is not merely that Christ was able to sleep during a storm. The deeper idea is one of harmony. Fear in the physical surroundings did not determine the deeper spiritual condition.

Cayce then turns the example toward the individual and says, **“Thou may do even as He, wilt thou make thineself aware…”** He speaks of becoming able to recognize and understand the spiritual elements within both conscious and unconscious life and concludes with the remarkable phrase, **“these be one!” (5754-3)**

This idea of oneness may be one of the deepest teachings in the three readings. The conscious life and spiritual life are not meant to remain divided. What we say we believe and what we actually do should gradually come into harmony. What we consciously seek and what the deeper self seeks should become increasingly aligned. The ideal we profess and the character we build should move toward becoming one.

In this sense, preparing for sleep and preparing for death involve the same fundamental spiritual work: learning to live in harmony with our highest ideal while we are awake and able to choose.

Death, then, is not really the central concern of this chapter.
Life is.

Cayce’s comparison with death gives greater importance to the way we live now. If the deeper individual continues beyond ordinary physical awareness, then every day becomes another opportunity to shape what is being built within us.

We feed ourselves physically, mentally, and spiritually. We build through our choices and experiences. We seek according to our desires and ideals. We sleep, and according to Cayce, the soul takes stock. Then we awaken and receive another opportunity to choose how we will live.

This brings the three sleep readings toward their most practical conclusion. Cayce has discussed sleep, dreams, the subconscious, the sixth sense, the other self, spiritual guidance, the unseen world, and even death. But none of these subjects is presented merely to satisfy curiosity. Eventually the question must become: How can this knowledge actually help us live?

Cayce himself is asked essentially this question in Reading 5754-3: **“just what, how, may this knowledge be used to advantage for an individual's development towards that it would attain?”** His answer begins with what

may be the key to understanding the entire teaching: **“depends upon what is the ideal of that individual…” (5754-3)**

Everything now comes back to the ideal.

That is where Cayce’s teaching about sleep moves from explanation into application—and that is the subject of **Chapter 13 — Putting the Sleep Readings into Practice.**

Chapter 13 — Putting the Sleep Readings into Practice

After exploring sleep, dreams, the sixth sense, the subconscious, the other self, the soul, spiritual guidance, and the unseen world, Edgar Cayce eventually brings the discussion to the question that matters most: What are we supposed to do with this knowledge? It is easy to become fascinated by the unusual ideas in these readings. We might want to remember more dreams, understand spiritual warnings, explore unseen experiences, or develop the sixth sense. Yet Cayce turns the discussion away from fascination with unusual experiences and toward something much more practical: our development as individuals. When asked how this knowledge may be used for a person's development, Cayce answers, **"As to how it may be used, then, depends upon what is the ideal of that individual…" (5754-3)**

This is the starting point for understanding the practical message of the sleep readings. Before worrying about how to develop the sixth sense or become more aware during sleep, we need to ask what kind of person we are trying to become. Our ideal gives direction to everything else. If someone seeks unusual experiences simply because they are exciting, then the experience itself becomes the goal. If someone seeks recognition, power, or a feeling of spiritual superiority, those desires will influence the direction of the search. But if the ideal is love, patience, understanding, kindness, harmony, or service, then spiritual development takes a very different direction. Cayce's teaching about sleep is therefore closely connected with character. The purpose is not simply to become more conscious while asleep; it is to become more conscious of how we live while awake.

Cayce explains that when physical consciousness is laid aside during sleep, the deeper self does not suddenly become something completely different. It continues from what has already been established within the individual. He says, **"As to what will be that it will seek, depends upon what has been builded as that it would associate itself with, physically, mentally, spiritually…" (5754-3)** This means that preparation for deeper spiritual experience does not begin when we close our eyes at night. It begins during the day. What we think about, what we desire, how we treat other people, what we imagine, what we value, and the choices we repeatedly make all contribute to what Cayce calls that which has been **"builded."**

Cayce expresses this principle very simply when he says, **"Like begets like!"** He follows this with, **"That which is sown in honor is reaped in glory. That which is sown in corruption cannot be reaped in glory…" (5754-3)** The image is one of planting and harvesting. What we repeatedly cultivate within ourselves gradually produces something within us. Cayce is

not saying here that every event that happens to us is caused by our thoughts. His point is much more personal: what we continually think, desire, practise, and seek helps shape the kind of person we are becoming.

This becomes especially clear when Cayce is asked, **“How may one train the sixth sense?”** We might expect him to recommend a special meditation, dream exercise, breathing technique, or method for developing psychic ability. Instead, his answer is surprisingly ordinary: **“that which is constantly associated in the mental visioning in the imaginative forces, that which is constantly associated with the senses of the body, that will it develop toward.” (5754-3)** In other words, we are already developing ourselves through what we continually give our attention to. The important question is not simply whether we are developing, but what we are developing toward.

This brings Cayce’s teaching directly into everyday life. What continually occupies our thoughts? What emotions do we repeatedly return to? What fills our imagination? What qualities are we practising? What do we really seek? What kind of person are our repeated choices gradually creating? These questions are far more important than simply asking how to have more vivid dreams or unusual spiritual experiences.

The same principle applies when we approach sleep. The readings do not give us a detailed bedtime ritual, and we should not invent one and attribute it to Cayce. But his teaching about association suggests that the condition we develop during waking life does not simply disappear when we fall asleep. If we continually feed anger, resentment, fear, or mental agitation, these become part of what we carry within ourselves. If we cultivate peace, understanding, forgiveness, kindness, and a desire to live according to our ideal, these also become part of what has been built. This does not guarantee that we will have a particular kind of dream. It simply establishes a direction.

This brings us back to one of the clearest statements in the three sleep readings: **“That upon which it has fed. That which it has builded; that which it seeks…” (5754-3)** These three ideas—feeding, building, and seeking—provide a simple way of examining our lives. What have we been feeding mentally and emotionally? What attitudes and qualities are our choices building within us? And what are we really seeking through our lives?

For example, we might discover that we have spent much of the day feeding resentment toward someone. Recognizing this gives us an opportunity to change direction. Perhaps our ideal is forgiveness, so instead of continuing to strengthen resentment we can begin working toward understanding and forgiveness. If we recognize impatience, we can practise patience. If we recognize selfishness, we can look for an opportunity to serve someone. The purpose is not to condemn ourselves whenever we fall short. The important

thing is to recognize what we are building and then consciously redirect ourselves toward our ideal.

Cayce also places great importance on what we do with the impressions we receive. When discussing warnings through the sixth sense, he says, **“There are NO individuals who haven't at SOME TIME been warned as respecting that that may arise in their daily or physical experience!”** He then asks**, “Have they heeded? Do they heed to that as may be given as advice?” (5754-3)** His emphasis is revealing. Receiving an impression is only the beginning. The important question is what we do with it.

Suppose a dream makes us realize that we are carrying resentment toward someone. The important thing is not simply to write down the dream and admire its symbolism. The real value comes from addressing the resentment. If we awaken with a strong realization that we should treat someone differently, the usefulness of that realization comes through applying it. If an inner warning causes us to reconsider something we are doing, we still need judgment and discernment, but if the warning reveals something constructive, we should consider how it can be applied in our life. In this way, Cayce continually brings spiritual experience back into ordinary physical existence. The unseen is meant to influence the seen, and the spiritual is meant to become visible through the way we live.

Near the end of Reading 5754-3, Cayce gives a beautiful picture of this process through examples from nature. He speaks of **“the unfolding of the rose, the quickening in the womb, of the grain as it buds forth…”** and describes **“the awakening in all nature of that which has been set by the divine forces, to make the awareness of its presence in MATTER, or material things.” (5754-3)** Something that begins unseen eventually becomes visible. The life within a seed appears as a growing plant. The life within a bud eventually becomes a flower. Life developing within the womb eventually becomes physically apparent.

This provides a beautiful way of understanding spiritual development. What is within us should eventually become visible in the way we live. If our ideal is love, then love should gradually become more visible in our relationships. If our ideal is patience, patience should begin to appear when circumstances test us. If our ideal is kindness, kindness should become evident in the way we treat others. If our ideal is service, then service eventually needs to become something we actually do. Otherwise, the ideal remains only an idea.

This also gives us a sensible way of judging spiritual experiences. Instead of asking only whether an experience was psychic, prophetic, astral, or supernatural, we can ask what it produced within us. Did it help us become more loving, understanding, patient, peaceful, or willing to serve? Did it reveal

something within ourselves that needed to change? Or did it simply make us feel unusual, frightened, important, or superior? Cayce describes the qualities of spiritual harmony as **“harmony, peace, joy, love, long-suffering, patience, brotherly love, kindness — these are the fruits of the Spirit.” (5754-2)** These qualities provide a much more useful measure of spiritual development than unusual experiences alone.

This same balance is important when working with dreams. Cayce’s readings suggest that dreams may arise from different influences. Physical conditions can affect them. Our mental and emotional associations can affect them. Subconscious conflicts may appear through them, and some dreams may represent deeper experiences. We therefore need discernment. Not every dream predicts the future, not every frightening dream is a warning, and not every beautiful dream is a spiritual revelation. Rather than immediately asking, Was this dream supernatural?, it may be more useful to ask, What does this dream reveal about me, my present life, and what I am building within myself?

The same caution applies to intuition. Cayce specifically says that the sixth sense is **“not intuition alone…” (5754-2)** A sudden feeling or impression may deserve attention, but it should not automatically replace reason, evidence, or ordinary judgment. The goal of these teachings is not to make the conscious mind weaker so that we can become controlled by dreams and impressions. The goal is to bring the physical, mental, subconscious, and spiritual aspects of ourselves into greater harmony.

Near the end of Reading 5754-3, Cayce expresses this goal beautifully. He speaks of becoming aware of **“those elements of the spiritual life IN the conscious and unconscious…”** and then says, **“these be one!” (5754-3)** This idea of oneness may be one of the simplest ways of understanding what all three sleep readings are ultimately pointing toward. The person we are during the day and the deeper self active during sleep should not continually move in opposite directions. Our conscious choices should increasingly reflect our spiritual ideal, while our spiritual ideal should increasingly become visible through our conscious choices.

Seen this way, sleep itself becomes part of a larger process of development. During the day we experience life and make choices. At night physical consciousness is laid aside and, in Cayce’s words, the soul **“takes stock.”** Then we awaken and are given another opportunity to live, choose, and apply our ideal. There is a natural rhythm to this process: we experience, choose, sleep, awaken, learn, and continue. It is not about becoming perfect overnight. Cayce’s repeated use of the word **“builded”** suggests something gradual. Character develops through repeated experience, and ideals become living realities through continued application.

Even our failures can therefore become useful. If we recognize impatience within ourselves, we can begin moving toward patience. If we recognize resentment, we can work toward forgiveness. If we recognize selfishness, we can look for opportunities to serve. If we recognize fear, we can seek greater trust and understanding. The important thing is not that we never fail. The important thing is the direction in which we continue to build.

This is why the ideal stands at the centre of Cayce's practical teaching. Without an ideal, deeper awareness has no clear spiritual direction. With an ideal, ordinary life itself becomes the place where spiritual development occurs. Dreams may reveal something about our deeper condition. Inner impressions may occasionally guide or warn us. The sixth sense may provide deeper sensing, and the other self may carry what has been built. But every morning the responsibility returns to the conscious individual: How will I live today?

Cayce begins these readings with the mystery of sleep and takes us through physical consciousness, the subconscious, the sixth sense, the other self, dreams, spiritual guidance, the unseen world, and the relationship between sleep and death. Yet in the end, he brings us back to ordinary waking life. The purpose of understanding sleep is not to escape waking life but to live waking life more consciously. The purpose of understanding dreams is not simply to explore another world but to understand more clearly what is being built within us. The purpose of developing the sixth sense is not to possess knowledge that others do not have but to bring our deeper spiritual nature into greater harmony with conscious living. And the purpose of establishing an ideal is not simply to believe in something beautiful. It is to gradually become what that ideal represents.

Perhaps the practical message of Readings 5754-1, 5754-2, and 5754-3 can therefore be remembered through five simple questions: What am I feeding? What am I building? What am I seeking? What is my ideal? And am I living it?

These questions bring the whole subject back to where it belongs—not simply to what happens while we are asleep, but to the way we live while we are awake. In that sense, Cayce's sleep readings become much more than an explanation of what happens when we close our eyes at night. They become a teaching about how to awaken.

CONCLUSION
What Are We Becoming?

Edgar Cayce's three readings on sleep—5754-1, 5754-2, and 5754-3—begin with a question that seems relatively simple: What happens to us when we sleep? Yet as the readings unfold, that question opens into something much larger. Cayce moves from the resting physical body to the conscious and subconscious mind, from dreams to the sixth sense, from the "other self" to the soul, and finally from the mysteries of sleep back to the way we live our everyday lives.

One of the clearest ideas running through all three readings is that sleep is not simply a period in which everything becomes inactive. Physical consciousness becomes quiet and ordinary awareness of the surrounding world largely disappears, but Cayce suggests that deeper aspects of the individual remain active. In Reading 5754-1, he describes a form of awareness that may become **"MORE aware, MORE acute, even though the body-physical and brain-physical IS at repose, or UNAWARE." (5754-1)** Sleep, from this perspective, is not the disappearance of consciousness so much as a change in which level of consciousness is most active.

This deeper activity leads us to the sixth sense, one of the central ideas in these readings. Cayce is careful not to identify it simply with intuition, psychic ability, the subconscious, or the soul itself. His definition is much more specific. He calls it **"the very force or activity of the soul in its experience through WHATEVER has been the experience of that soul itself." (5754-2)** When he asks whether the sixth sense is the soul, his answer is equally clear: **"No! No more than the mind is the body!" (5754-2)** The distinction matters. The soul is the spiritual essence of the individual; the sixth sense is an activity associated with the soul's experience.

Closely connected with the sixth sense is what Cayce calls the **"other self."** He describes this deeper self as something that has been **"builded"** through the experiences of the entity. Our experiences therefore do more than pass through us. Through our thoughts, desires, choices, relationships, reactions, and actions, something is continually being formed within us. We are not simply having experiences; in a deeper sense, we are being shaped by what we do with them.

This becomes especially important during sleep because Cayce says that **"when the physical consciousness is at rest, the other self communes with the SOUL of the body." (5754-2)** Whatever the exact nature of this communion may be, the statement suggests that the deeper self and the soul enter into a relationship that is less obscured by ordinary physical

consciousness. Cayce even allows for the possibility that this deeper activity may involve experiences extending far beyond what the waking personality consciously remembers.

Yet the most important part of this teaching is not where the deeper self may go during sleep. It is what the deeper self carries with it.

Again and again, Cayce returns to what has been built within the individual. When asked what governs experiences of the astral body during sleep, he does not give an elaborate description of another plane. Instead, he answers: **“That upon which it has fed. That which it has builded; that which it seeks…” (5754-3)** This may be one of the simplest ways of understanding all three readings. What we feed within ourselves matters. What we build matters. What we seek matters.

This is also why Cayce places such importance on the ideal. When asked how knowledge of the sixth sense may be used for development, his answer begins not with a technique but with direction: **“depends upon what is the ideal of that individual.” (5754-3)** The ideal becomes the standard toward which the individual is attempting to grow. Without direction, greater sensitivity alone may accomplish very little. The important question is not simply whether we can become more aware of the unseen, but what kind of person that awareness is helping us become.

Cayce’s description of sleep as a period when **“the soul takes stock of that it has acted upon during one rest period to another” (5754-2)** brings these ideas together beautifully. During waking life, we meet circumstances, people, opportunities, disappointments, temptations, responsibilities, joys, and difficulties. What matters is not merely that these things happen to us, but what we do with them. Did we respond with patience or anger? Understanding or judgment? Kindness or harshness? Love or resentment? Service or selfishness? These responses become part of what is being built within us.

This helps explain Cayce’s contrast between what he calls the fruits of the Spirit—**“harmony, peace, joy, love, long-suffering, patience, brotherly love, kindness”**—and such things as **“Hate, harsh words, unkind thoughts, oppressions and the like.” (5754-2)** These qualities provide a far more meaningful measure of spiritual development than unusual dreams or extraordinary experiences. A person may remember vivid dreams, experience powerful intuitions, or become fascinated with astral experiences, but Cayce continually brings the subject back to character. What is all of this producing in the way we actually live?

Dreams themselves therefore need to be approached with balance. Cayce gives them considerable importance, but he does not say that every dream is spiritual. Dreams may be influenced by the physical body, food, emotions, subconscious impressions, symbolic processes, or deeper experiences. Some may concern what **“is to happen, is happening,”** while others may be presented in a form that is **“emblematical.” (5754-1)** The dream is therefore not necessarily the whole experience, nor should every unusual dream be interpreted literally.

Indeed, one of Cayce’s most interesting suggestions is that deeper experience may occur without being remembered as a dream at all. He says that **“the experience may not have been remembered as a dream — but it lives ON.” (5754-2)** We may sometimes awaken with peace, inspiration, uneasiness, sadness, or a changed perspective without consciously knowing why. Within Cayce’s framework, remembered dreams are only one possible doorway through which deeper activity reaches waking awareness.

At the same time, Cayce warns against turning these ideas into a search for the strange or supernatural. His instruction is direct: **“Don't seek for unnatural or supernatural! It is the natural - it is nature - it is God's activity!” (5754-3)** This is an important safeguard for understanding the entire series. Cayce does not present sleep as an escape from ordinary life into a more exciting spiritual world. The unseen and the seen are parts of a larger reality, and spiritual development should ultimately make us better able to live meaningfully in the world in which we have been placed.

Perhaps this is why one of the final ideas in Reading 5754-3 is so important. Cayce speaks of understanding the spiritual life in both the conscious and unconscious and concludes, **“these be one!” (5754-3)** The goal is not division. It is integration. The waking self and deeper self are not meant to move permanently in opposite directions. What we believe, what we desire, what we choose, what we build inwardly, and what we express outwardly can gradually become more harmonious.

Seen in this way, the three sleep readings form a remarkably coherent progression. Reading 5754-1 begins by asking what happens when ordinary physical awareness disappears and introduces the sixth sense and the “other self.” Reading 5754-2 explores the relationship between this deeper self and the soul, defines the sixth sense, and describes sleep as a period when the soul **“takes stock.”** Reading 5754-3 asks how this knowledge can be used and returns us to our ideal, our associations, what we feed, what we build, what we seek, and how we live.

And that brings us to the question behind this entire book.

What are we becoming?

Every day we are building an answer.

Our thoughts contribute to it. Our desires contribute to it. The things we repeatedly give our attention to contribute to it. Our treatment of other people contributes to it. Our responses to difficulty contribute to it. Our willingness to forgive, serve, love, learn, and change contributes to it. According to these readings, none of this is separate from the spiritual life. It is the material from which the deeper self is continually being built.

Perhaps, then, the greatest value of studying sleep is not that it tells us exactly where we go at night or explains every mysterious dream. Its greater value may be that it reveals a continuity between our waking and sleeping lives. The person who closes their eyes at night is the person who has been living throughout the day. What has been fed, built, and sought does not suddenly disappear when physical consciousness becomes quiet.

The mystery of sleep therefore brings us back to the responsibility—and possibility—of waking life. We cannot control every dream or fully understand every unseen experience, but we can become more conscious of what we are cultivating now. We can choose our ideal more carefully. We can examine what we repeatedly feed our minds and emotions. We can become more attentive to what our experiences are building within us. And we can try to bring what we believe inwardly into greater harmony with how we actually live.

The three readings began with the mystery of what happens when we fall asleep. They end by directing our attention toward something even more important: how consciously we are living while we are awake.

And perhaps that is their deepest lesson. The purpose of understanding sleep is not merely to become more conscious of another world. It is to become more conscious in this one.

KEY TEACHINGS AT A GLANCE

Edgar Cayce's Readings 5754-1, 5754-2, and 5754-3 present sleep as much more than physical rest. Taken together, they describe sleep as a natural change in consciousness. Ordinary physical awareness becomes quiet, but deeper aspects of the individual remain active. The subconscious, the "other self," the sixth sense, dreams, and the soul all form part of this larger picture. The readings can sometimes appear complicated because Cayce uses many different terms, but when the main ideas are brought together, a surprisingly clear teaching begins to emerge.

Sleep Is a Change in Consciousness

Cayce describes sleep as **"a shadow of… that state called death." (5754-1)** He does not mean that sleep is death. His point is that when we fall asleep, physical consciousness temporarily becomes unaware of its surroundings. The body remains alive and continues functioning, but the ordinary waking awareness through which we experience the physical world is laid aside. Sleep, therefore, is not simply the absence of consciousness. It is a change in which level of consciousness is most active.

The physical body continues its normal involuntary activities while we sleep. The heart beats, circulation continues, digestion takes place, and the body carries on without our conscious direction. Yet Cayce says that while physical awareness becomes less active, another kind of sensitivity may become **"MORE aware, MORE acute, even though the body-physical and brain-physical IS at repose, or UNAWARE." (5754-1)** This is an important foundation for everything that follows. The physical personality may be asleep, but Cayce does not believe that all awareness has ceased.

T**here Is More to Us Than the Waking Personality**

The conscious personality we experience during the day is only one part of the individual described in these readings. Cayce also speaks about the subconscious, the subliminal self, the **"other self,"** the sixth sense, and the soul. These terms do not all mean exactly the same thing. Rather, they describe different aspects or activities of the individual. When physical consciousness becomes quiet during sleep, some of these deeper aspects may become more prominent. Sleep does not create another self; it allows aspects of ourselves that are normally overshadowed by waking physical consciousness to become more active.

The subconscious is especially important because Cayce treats it as something much deeper than ordinary memory. Our experiences can leave

impressions within us even when the conscious mind no longer remembers them clearly. Thoughts, emotions, unresolved conflicts, desires, and experiences from waking life may therefore continue to influence us during sleep. The conscious mind may forget an experience, but the deeper self may still carry its impression.

The "Other Self" Is Built Through Experience

One of Cayce's most important concepts is what he calls the "other self." He describes it as **"That which has been builded by the entity or body, or soul, through its experiences as a whole in the material and cosmic world…" (5754-2)** The word **"builded"** appears repeatedly in these readings and is essential to understanding them. Cayce is suggesting that our experiences do more than simply happen to us. Through our responses to those experiences, something is gradually being formed within us. Our thoughts, desires, choices, actions, ideals, and associations all contribute to what we are becoming.

This deeper self is closely connected with the soul, but Cayce does not treat the two as identical. One of the most important statements in the readings is that **"when the physical consciousness is at rest, the other self communes with the SOUL of the body…" (5754-2)** Sleep is therefore presented as a condition in which ordinary physical consciousness becomes quiet enough for a deeper relationship with the soul to become active. Cayce describes the soul itself as **"the spiritual essence of an entity manifested in this material plane." (5754-2)** The soul should therefore not be confused with the physical body, conscious mind, subconscious, other self, or sixth sense.

The Sixth Sense Is a Deeper Faculty of the Individual

The sixth sense is one of the most easily misunderstood ideas in these readings. Cayce is actually quite careful about what it is and what it is not. He says it is **"Not the soul, not the conscious mind, not the subconscious mind, not intuition alone, not any of those cosmic forces…"** He then describes it as **"the very force or activity of the soul in its experience through WHATEVER has been the experience of that soul itself." (5754-2)** He reinforces the distinction by asking, **"Is the sixth sense, then, the soul?"** and answering, **"No! No more than the mind is the body!" (5754-2)**

The sixth sense can therefore be understood as a deeper faculty or activity of sensing associated with the soul, rather than the soul itself. Cayce also presents it as something natural to every individual, speaking of **"an active force within each individual that functions in the manner of a sense when the body-physical is in sleep, repose or rest…" (5754-2)** It is not

presented as a special gift belonging only to psychics or unusually sensitive people. The important question is not whether we possess this deeper faculty, but what direction it is developing toward.

When Cayce is asked **“How may one train the sixth sense?”** he does not recommend a special psychic exercise. Instead, he explains that whatever we continually associate with through thought, imagination, and the senses is what we will develop toward. In other words, we are already training ourselves through what we repeatedly think about, imagine, desire, and seek. Spiritual development is therefore less about acquiring a mysterious new power and more about becoming aware of what we are continually cultivating within ourselves.

Dreams Can Come From Different Sources

Cayce does not teach that every dream is a spiritual revelation. Dreams may be influenced by the physical body, by what we have eaten, by mental associations, by subconscious conflicts, or by deeper spiritual experiences. This means that a vivid or unusual dream should not automatically be regarded as prophetic or spiritual. Dreams require discernment.

Dreams may also be symbolic. Cayce says that an experience during sleep may concern something that **“is to happen, is happening, or may be only presented in some form that is emblematical…” (5754-1)** **“Emblematical”** means symbolic, so the image we remember from a dream may represent something rather than literally predict that exact event. Importantly, these readings do not give us a universal dictionary in which every dream symbol means the same thing for everyone.

At the same time, Cayce allows for a much deeper dimension of dreaming. He describes **“such experiences as dreams, visions and the like”** as **“the ACTIVITIES in the unseen world of the real self of an entity.” (5754-3)** Within Cayce’s framework, some dreams may therefore reflect experiences of the deeper self beyond ordinary waking consciousness. Yet even then, the remembered dream may not necessarily be a literal reproduction of what was experienced. His statement that dreams may be symbolic leaves room for the experience to be translated into images that the waking mind can understand.

Cayce also makes the important point that not remembering a dream does not necessarily mean nothing happened. He says, **“the experience may not have been remembered as a dream — but it lives ON…” (5754-2)** A person might awaken feeling peaceful, inspired, sad, troubled, or somehow different without remembering any dream that explains the feeling. Within Cayce’s framework, the effect of an experience may remain even when conscious memory of it does not.

Sleep Is a Time When the Soul "Takes Stock"

Perhaps the most practical description of sleep in all three readings is Cayce's statement: **"Sleep — that period when the soul takes stock of that it has acted upon during one rest period to another…" (5754-2)** This connects sleep directly with waking life. What matters is not simply what happened to us during the day, but how we responded to what happened. What choices did we make? What attitudes did we strengthen? How did we treat others? What did the experiences of the day build within us?

This helps explain why Cayce places greater importance on character than on psychic experience. He describes **"harmony, peace, joy, love, long-suffering, patience, brotherly love, kindness"** as **"the fruits of the Spirit,"** and contrasts these qualities with **"Hate, harsh words, unkind thoughts, oppressions and the like…" (5754-2)** The real measure of spiritual development, then, is not how extraordinary our dreams are or whether we have unusual psychic experiences. It is the kind of person being formed through our experiences.

Cayce also speaks of a **"warring"** within the individual when different aspects of the self are not in harmony. We may consciously desire one thing while something deeper within us recognizes that it conflicts with the ideal we have established. This can create inner tension. Spiritual development therefore involves gradually bringing the different parts of ourselves into greater agreement so that what we believe, what we desire, and how we actually live are moving in the same direction.

What We Feed, Build, and Seek Matters

When Cayce is asked what governs the experiences of the astral body during sleep, he gives one of the clearest summaries of his entire teaching: **"That upon which it has fed. That which it has builded; that which it seeks…" (5754-3)** These three ideas—what we feed, what we build, and what we seek—can be understood as the heart of the sleep readings.

What we feed concerns what we continually take into ourselves physically, mentally, emotionally, and spiritually. What we build concerns what our experiences and responses gradually form within us. What we seek concerns the deeper direction of our desires. Together, these influence the direction in which the deeper self develops.

Cayce expresses the same principle in another way when he says, **"Like begets like!"** He continues, **"That which is sown in honor is reaped in glory. That which is sown in corruption cannot be reaped in glory…"**

(5754-3) In the context of these readings, this concerns association and development. What we continually cultivate influences what we become. It should not be simplified into the idea that every event that happens to us is created by our thoughts. Cayce's concern here is primarily with the inner person being formed through repeated association and choice.

The Ideal Gives Everything Direction

When Cayce is finally asked how all this knowledge can be used for personal development, he answers that it **"depends upon what is the ideal of that individual…" (5754-3)** This may be the most practical answer in all three readings. Developing greater sensitivity is not necessarily the same thing as spiritual growth. Sensitivity needs direction, and the ideal provides that direction. The important question therefore changes from What unusual things do I want to experience? to What kind of person do I want to become?

Guidance is also useful only when it is applied. Cayce says that people have at times been warned concerning things that may arise in their lives, but then immediately asks, **"Have they heeded?" (5754-3)** Receiving an impression, dream, warning, or insight is not enough. A warning that is ignored accomplishes little, an insight that is never applied changes little, and an ideal that never becomes visible in daily behaviour remains only an idea.

The Unseen World Is Part of the Natural Order

Although these readings contain ideas that may sound supernatural, Cayce actually warns against approaching them that way. He says, **"Don't seek for unnatural or supernatural!"** and follows this with, **"It is the natural — it is nature — it is God's activity!" (5754-3)** Sleep, deeper sensing, and spiritual consciousness are therefore presented as belonging to the natural order of existence rather than as strange powers that should be pursued simply because they are mysterious.

The same practical emphasis appears when Cayce discusses the astral body and the fourth-dimensional plane. Rather than providing a detailed map of other worlds, he again answers with **"That upon which it has fed. That which it has builded; that which it seeks…" (5754-3)** His emphasis is not primarily upon where the astral body goes, but upon the condition of the consciousness having the experience. Character is not left behind simply because physical consciousness sleeps.

Cayce also suggests that different faculties of consciousness may operate at the same time. When asked whether the conscious mind can dream while the astral or spirit body is absent, he compares it with a musician reading and playing music simultaneously: **"The ability to read music and play is using**

different faculties of the same mind. Different portions of the same consciousness." He concludes that one faculty functioning while another operates in a different direction is **"not only possible but probable…" (5754-3)** This presents consciousness as something capable of functioning through different faculties rather than as a single awareness that must always be entirely in one state or another.

When asked what connects physical consciousness with the spiritual body during sleep or an astral experience, Cayce answers simply, **"SENSING!"** He compares this deeper activity with **"the unfolding of the rose, the quickening in the womb, of the grain as it buds forth…" (5754-3)** The image is beautiful because in each example something unseen becomes visible. The hidden life within the seed becomes the growing plant; the life within the bud becomes the flower. In the same way, spiritual life should ultimately become visible through the way a person lives.

Sleep as a "Shadow" of Death

Cayce's description of sleep as **"a shadow of… that state called death"** also suggests that the waking physical personality is not the whole individual. During sleep, physical consciousness becomes inactive while deeper activity may continue. Sleep therefore provides, within Cayce's spiritual framework, a daily illustration of consciousness existing in more than one form. The three readings do not provide a complete explanation of death or the afterlife, however, so the comparison should not be taken further than the readings themselves take it.

What matters most is that this teaching brings us back to waking life. The quality of our deeper experiences cannot be completely separated from how we live during the day. We are continually feeding ourselves with certain thoughts, emotions, desires, and experiences. We are continually building through the choices we make, and we are continually seeking something through our desires and ideals. Spiritual development therefore does not begin when we fall asleep. It happens through the choices of ordinary life.

The Goal Is Integration

Near the end of Reading 5754-3, Cayce speaks about understanding the spiritual elements within both conscious and unconscious life and concludes with the simple phrase **"these be one!"** This may provide the best summary of the ultimate goal. The conscious personality and deeper self are not meant to remain in continual conflict. Our ideals and actions should gradually come into agreement. What we believe spiritually should become visible in our behaviour, and our waking life should increasingly reflect the deeper spiritual direction we have chosen.

Taken together, then, Readings 5754-1, 5754-2, and 5754-3 present a connected picture. During sleep, physical consciousness is laid aside, but the deeper self remains active. The sixth sense is presented as a natural activity associated with the soul and with deeper sensing when ordinary physical awareness is quiet. Dreams may sometimes express this deeper activity, although they may also arise from physical, mental, or subconscious influences. The deeper self carries what has been built through experience, and during sleep the soul **“takes stock”** of what has been acted upon. What we feed, what we build, and what we seek therefore matter, while our ideal gives direction to the whole process. The ultimate purpose is not unusual psychic experience for its own sake, but greater harmony between our conscious life and our spiritual nature.

Perhaps the entire practical message of these three readings can therefore be brought down to a few questions that are worth carrying into everyday life: What am I feeding within myself? What am I building through my choices? What am I truly seeking? What is my ideal, and is that ideal becoming visible in the way I live?

In the end, Cayce’s sleep readings lead us somewhere unexpected. They begin by asking what happens when physical consciousness disappears into sleep, but they ultimately turn our attention back toward the life we are living now. Understanding what happens while we sleep becomes a way of understanding ourselves more deeply while we are awake. And perhaps that is the central message behind all three readings: the study of sleep ultimately becomes a teaching about how to become more fully awake in life.

GLOSSARY OF CAYCE'S SLEEP TERMINOLOGY

The following glossary is designed specifically for Edgar Cayce Readings 5754-1, 5754-2, and 5754-3. The meanings given here should therefore be understood within these three readings rather than as universal definitions for everything Cayce said elsewhere. This is especially important because Cayce's terminology sometimes overlaps. He may use several expressions for closely related aspects of consciousness without clearly defining where one ends and another begins. Where the readings leave this uncertain, it is better to preserve that uncertainty than to create distinctions Cayce himself did not make.

Accompanying Entity

Cayce describes an **"accompanying entity"** as something connected with the sixth sense and says that it is **"ever on guard before the throne of the Creator itself." (5754-1)** Later, when asked how someone may be guided by this accompanying entity, he answers, **"It is there! It's as to whether they desire or not!" (5754-3)** The expression might sound as though Cayce is describing a separate guardian angel, but these readings do not clearly define it that way. He later connects the idea of being **"on guard"** with the subconscious or subliminal self and the **"mind of the soul,"** while also using biblical language concerning angels. It is therefore safest to understand the accompanying entity as some kind of guiding or guarding spiritual aspect associated with the deeper self, without insisting that Cayce is describing a completely separate spiritual being.

Astral Body and Astral Experience

The term "astral body" appears when Cayce is asked, **"What governs the experiences of the astral body while in the fourth dimensional plane during sleep?" (5754-3)** Interestingly, Cayce does not stop to define what the astral body actually is. Instead, he immediately explains what governs its experience: **"That upon which it has fed. That which it has builded; that which it seeks…" (5754-3)** Because the expression comes from the question rather than from a detailed explanation by Cayce, these readings alone do not give us enough information to construct an elaborate theory of the astral body. They do, however, allow for some deeper aspect of the individual experiencing conditions beyond ordinary physical awareness during sleep.

The related expression **"astral experience"** appears when Cayce is asked about the connection between the physical mind and spiritual body **"during sleep or during an astral experience." (5754-3)** Again, Cayce does not

explain astral travel mechanically. His answer emphasizes **“SENSING!”** Within these readings, then, an astral experience can best be understood generally as an experience of consciousness beyond ordinary physical awareness. Cayce does not provide a method for deliberately producing such experiences or a reliable test for identifying them.

Auditory Sense

Cayce gives unusual importance to the auditory sense during sleep. He suggests that hearing remains particularly sensitive when other forms of physical awareness have become less active. However, his use of **“hearing”** seems broader than simply detecting sounds through the ears. He speaks of **“the act of hearing by feeling, the act of hearing by the sense of smell, the act of hearing by ALL the senses…” (5754-1)** Cayce therefore appears to use auditory activity as a way of describing a broader sensitivity that can remain active even when ordinary brain-centred awareness is resting.

Awareness

Awareness is one of the fundamental ideas running through all three readings. During waking life, our awareness is primarily directed toward the physical world through the senses and conscious mind. When we sleep, this ordinary physical awareness decreases, but Cayce suggests that another form of awareness may become more active. Sleep therefore does not simply mean that awareness disappears. Rather, the level through which awareness operates changes.

Body-Physical and Brain-Physical

Cayce frequently uses expressions such as **“body-physical”** and **“physical body”** for the material organism through which we function in earthly life. During sleep, the body continues its involuntary functions even though ordinary conscious awareness has diminished. The physical body is therefore an important part of the individual, but it is not, in Cayce’s view, the whole individual.

Similarly, the **“brain-physical”** refers to the material brain and its relationship with ordinary physical consciousness. Cayce says that during sleep deeper sensing may become **“MORE aware, MORE acute, even though the body-physical and brain-physical IS at repose, or UNAWARE.” (5754-1)** The physical brain is therefore closely associated with ordinary waking perception, while Cayce proposes that other forms of sensing can remain active when normal brain-centred awareness is quiet.

Builded

“Builded” may be one of the most important words in all three readings. Cayce uses it to describe what has gradually been formed within the individual through experience. The **“other self,”** for example, is described as **“That which has been builded by the entity or body, or soul, through its experiences as a whole…” (5754-2)** To be **“builded”** therefore means to have been formed or developed through experience, thought, desire, choice, association, and response. The underlying idea is that we are continually building something within ourselves through the way we live.

Conscious Mind and Consciousness

The conscious mind is the level of awareness most closely associated with ordinary waking life. It deals with our physical surroundings, conscious thought, decisions, and sensory experience. During sleep, Cayce says this ordinary physical consciousness is **“laid aside.” (5754-2, 5754-3)** This does not mean that every aspect of the individual becomes inactive. Rather, the conscious mind stops dominating awareness, allowing deeper aspects of the individual to become more prominent.

Cayce uses the broader word **“consciousness”** in several ways. Generally, it refers to awareness functioning through a particular level of the individual. Physical consciousness operates through waking physical life, while subconscious and subliminal consciousness represent deeper levels. Cayce’s example of a person simultaneously reading and playing music suggests that different faculties of the same consciousness may even operate in different ways at the same time.

Cosmic Body and Cosmic Consciousness

The **“cosmic body”** is one of several expressions Cayce discusses when considering attempts to describe the spiritual aspect of the human being. He says that some have **“chosen to call this the cosmic body…” (5754-2)** Cayce acknowledges that such descriptions may be correct “**in many respects,”** but he also warns that giving names to these realities can limit our understanding of them. We should therefore not assume that **“cosmic body”** is a precisely defined technical category in these readings.

The related expression **“cosmic consciousness”** appears in connection with the larger spiritual or universal consciousness in which the individual participates. Cayce does not, however, give a complete technical definition of cosmic consciousness in these three readings. It is therefore best understood broadly as consciousness extending beyond ordinary individual physical awareness.

Criterion

A criterion is simply a standard against which something is judged or compared. Cayce suggests that the deeper self compares its experiences with what the individual has accepted as **“its criterion or standard of judgments, or justice…” (5754-2)** The criterion is therefore closely connected with the ideal. It represents the inner standard against which our experiences, choices, and behaviour may be considered.

Death

Cayce introduces death through the striking statement that **“sleep is a shadow of… that state called death…” (5754-1)** He is making an analogy rather than saying that sleep and death are identical. In both, ordinary physical consciousness is laid aside. Sleep provides a temporary example of physical awareness becoming inactive while deeper processes continue. These three readings, however, do not give a complete description of death or the afterlife, so the comparison should not be taken further than Cayce takes it here.

Dream and Dream Self

A dream can arise from several different levels according to these readings. Cayce allows for dreams influenced by physical conditions, mental associations, subconscious activity, and deeper spiritual experience. Dreams may concern something happening now, something that may happen, or something presented symbolically. Later he describes dreams and visions as **“the ACTIVITIES in the unseen world of the real self of an entity.” (5754-3)** This should not be taken to mean that every remembered dream is a literal account of activity in another realm. Cayce himself allows for physical influences and symbolic presentation.

The **“dream self”** appears when Cayce discusses how physical conditions, including diet, may influence deeper activity during sleep. The term seems to describe the aspect of the individual experienced or expressed through dreaming rather than a completely separate being. The readings do not give it a more precise technical definition.

Emblematical

When Cayce says that a dream may be **“presented in some form that is emblematical…” (5754-1)**, he means that it may be symbolic or representative. Something appearing in a dream does not necessarily have to be interpreted literally. A person, object, place, or event may represent another condition, emotion, relationship, or meaning. This is one reason

caution is necessary when interpreting dreams.

Entity

Cayce frequently uses the word **“entity”** when speaking about the individual as something greater than merely the waking physical personality. Depending on the context, the term may include physical, mental, subconscious, and spiritual dimensions. In these readings, “entity” often appears when Cayce is discussing the deeper or continuing individuality rather than simply the personality we experience during waking life.

Entering the Silence

Cayce asks, **“What do we mean by entering the silence?”** and answers, **“Entering the presence of that which IS the criterion of the selves of an entity!” (5754-2)** In this context, entering the silence appears to mean quieting ordinary physical and mental activity enough to enter into a deeper relationship with the spiritual standard or ideal established within the individual. It is therefore not simply physical silence; it is an inward quieting and spiritual attunement.

Fourth-Dimensional Plane

The phrase **“fourth dimensional plane”** appears in the question concerning the astral body in Reading 5754-3. Cayce does not describe its structure, location, or characteristics. Instead, he immediately turns attention toward what governs the individual’s experience there—what has been fed, built, and sought. It is therefore safest to understand the fourth-dimensional plane simply as the questioner’s expression for a nonphysical or unseen realm. These readings do not provide enough information to define it more precisely.

Ideal

The ideal is one of the most important practical concepts in the readings. When Cayce is asked how knowledge of the sixth sense may be used for personal development, he answers that it **“depends upon what is the ideal of that individual…” (5754-3)** The ideal is the highest standard or direction a person has chosen to seek and express. It provides direction for spiritual development and becomes a standard against which choices and experiences can be compared.

Imaginative Forces

The **“imaginative forces”** refer to the faculty through which mental pictures, possibilities, desires, and inner images are formed. When asked how the sixth sense may be trained, Cayce connects its development with **“that which is constantly associated in the mental visioning in the imaginative forces…” (5754-3)** Imagination is therefore not spiritually neutral in these readings. What we repeatedly imagine and mentally associate with contributes to the direction in which the deeper self develops.

Intuition

Cayce includes intuition within his discussion of deeper sensing but specifically warns against equating it completely with the sixth sense. He says the sixth sense is **“not intuition alone…” (5754-2)** Intuition may therefore be one expression of deeper awareness, but Cayce’s sixth sense is a broader concept involving the activity of the soul through its accumulated experience.

“Like Begets Like”

Cayce states the principle **“Like begets like!” (5754-3)** and connects it with the idea that **“That which is sown in honor is reaped in glory.”** Within these readings, this concerns association and spiritual development. What we continually cultivate within ourselves influences the direction toward which we develop. This should not be turned into the much broader claim that every external event in a person’s life is simply produced by that person’s thoughts. Cayce’s emphasis here is upon what our associations are building within us.

Material Plane

The material plane is ordinary physical existence—the world in which we experience life through a physical body and physical senses. Cayce contrasts it with spiritual, cosmic, and unseen dimensions, but he does not treat physical life as unimportant. Quite the opposite: material life is where our ideals, choices, relationships, love, patience, kindness, and service can actually become expressed.

Mental Mind

Cayce occasionally uses the unusual expression **“mental mind.”** In Reading 5754-3 he speaks of **“the mental mind, the subconscious mind, the subliminal mind…”** The term appears to refer to ordinary mental activity as distinguished from deeper subconscious and subliminal levels. These readings do not give it a separate technical definition.

Mind of the Soul

The **“mind of the soul”** is one of Cayce’s more intriguing expressions. While discussing spiritual guidance, he associates it with the subconscious, saying that **“the subconscious and the abnormal, or the unconscious conscious, is the mind of the soul…” (5754-3)** This suggests that the deeper subconscious or subliminal level may serve as a field through which the experiences and associations of the soul become active. However, Cayce does not say that the subconscious is the soul. The **“mind of the soul”** should therefore be understood as a function or level associated with the soul rather than as the soul itself.

Other Self

The **“other self”** is one of the central concepts of Reading 5754-2. Cayce describes it as **“That which has been builded by the entity or body, or soul, through its experiences as a whole in the material and cosmic world…” He then says that during sleep “the other self communes with the SOUL of the body…” (5754-2)** This clearly suggests some distinction between the other self and the soul. The other self can therefore be understood as the deeper accumulated self formed through the experiences of the entity, becoming particularly active when ordinary physical consciousness rests.

Physical Consciousness

Physical consciousness is ordinary waking awareness operating through the body, brain, and physical senses. Cayce says that during sleep **“physical consciousness is laid aside.” (5754-2)** This does not mean that the whole individual becomes unconscious. Instead, the physical level of awareness ceases to dominate, allowing deeper aspects of consciousness to become more active.

Real Self

Cayce refers to the “real self” when he describes dreams and visions as **“the ACTIVITIES in the unseen world of the real self of an entity.” (5754-3)** The expression seems to refer to a deeper identity beyond the ordinary waking personality. However, these readings do not clearly tell us whether the **“real self”** is exactly the same as the other self, the soul, or the subliminal self. Those expressions should therefore not automatically be treated as interchangeable.

Repose

Repose is simply one of Cayce's terms for physical rest. He frequently speaks of the body being in **"sleep, repose or rest…" (5754-2)** The important feature of repose in these readings is that ordinary physical consciousness becomes less dominant, allowing deeper processes to become more prominent.

Sensing

Sensing becomes particularly important in Reading 5754-3. When Cayce is asked what connects the physical or conscious mind with the spiritual body during sleep or astral experience, he answers, **"It's as has been given, that SENSING!"** He then connects this with natural life processes such as the unfolding of a rose, the development of life within the womb, and grain beginning to grow. Sensing therefore appears to represent a deeper means through which different levels of the individual remain connected even when ordinary physical consciousness is inactive.

Sixth Sense

The sixth sense is perhaps the most important technical concept in the three sleep readings. Cayce carefully distinguishes it from several related ideas. It is **"Not the soul, not the conscious mind, not the subconscious mind, not intuition alone…"** Instead, he describes it as **"the very force or activity of the soul in its experience through WHATEVER has been the experience of that soul itself."** He then asks, **"Is the sixth sense, then, the soul?"** and answers, **"No! No more than the mind is the body!" (5754-2)**

The sixth sense can therefore be understood as a faculty or activity through which the deeper experiences of the soul may be sensed, particularly when ordinary physical consciousness becomes quiet. It is related to intuition, dreams, and deeper awareness, but it should not simply be identified with any one of them.

Sleep

Sleep is much more than physical rest in these readings. Cayce calls it **"a shadow of… that state called death…" (5754-1)** and later describes it as **"that period when the soul takes stock of that it has acted upon during one rest period to another…" (5754-2)** Sleep therefore has both a physical and spiritual dimension within Cayce's framework. Physically, the body rests and ordinary awareness decreases. At a deeper level, the relationship between physical consciousness, the other self, the sixth sense, and the soul

changes.

Soul and Soul-Body

The soul is the deepest spiritual identity discussed in these readings. Cayce describes it as **“the spiritual essence of an entity manifested in this material plane.” (5754-2)** The soul is not identical with the conscious mind, subconscious, other self, or sixth sense. The other self may commune with the soul during sleep, while the sixth sense is described as an activity connected with the soul’s experience.

Cayce occasionally uses the expression **“soul-body.”** This appears to emphasize the soul as possessing a spiritual identity or organization beyond the physical body. However, these readings do not clearly explain whether **“soul”** and **“soul-body”** have technically different meanings, so it is best not to invent a distinction that Cayce does not provide.

Spirit Body and Spiritual Body

The expressions **“spirit body”** and **“spiritual body”** appear especially in questions concerning sleep and astral experience. They refer broadly to the nonphysical aspect of the individual. However, these readings do not give enough information to determine whether the spirit body, spiritual body, astral body, cosmic body, and soul-body are technically identical. They should therefore remain separate terms unless the context clearly connects them.

Spiritual Essence and Spiritual Forces

Spiritual essence appears in Cayce’s definition of the soul. He says that **“the soul is the BODY of, or the spiritual essence of, an entity manifested in this material plane.” (5754-2)** Spiritual essence therefore refers to the deepest spiritual reality or nature of the individual as it becomes expressed through physical existence.

Spiritual forces is a broader expression referring to the nonphysical or divine dimensions operating within and through the individual. Cayce repeatedly speaks about physical, mental, subconscious, and spiritual forces. Spiritual development involves bringing these different aspects into increasing harmony rather than allowing them to remain in conflict.

Subliminal Mind and Subliminal Self

Subliminal means beneath ordinary conscious awareness. Cayce uses both **“subliminal mind”** and **“subliminal self.”** In Reading 5754-3, he connects the subliminal self with the subconscious and with the deeper aspect that

remains **“on guard.”** The term can therefore be understood as a deeper level of consciousness operating below ordinary waking awareness.

Subconscious

The subconscious is a deeper level of mind that remains active when ordinary physical consciousness becomes quiet. Cayce treats it as carrying impressions and experiences that the conscious mind may no longer retain. While discussing guidance, he even associates the subconscious with the **“mind of the soul.” (5754-3)** Yet the subconscious should not simply be equated with the soul itself. Cayce distinguishes between these levels even though his terminology sometimes overlaps.

Taking Stock

One of Cayce’s clearest descriptions of sleep is **“that period when the soul takes stock of that it has acted upon during one rest period to another…” (5754-2)** Taking stock means reviewing, comparing, or assessing what has been lived and acted upon. The idea suggests that waking experiences are considered at a deeper level in relation to the values, ideals, or spiritual standards established within the individual.

Unconscious and “Unconscious Conscious”

Cayce uses **“unconscious”** in several ways, generally referring to activity outside ordinary physical awareness. He also uses the unusual expression **“unconscious conscious”** and connects it with the subconscious and the **“mind of the soul.”** Because these terms are not systematically defined, it is safest to understand the expression as referring to conscious activity occurring outside ordinary waking awareness rather than trying to create a precise psychological category from it.

Unseen World

Cayce contrasts the visible physical world with an **“unseen world.”** He says, **“There is no difference in the unseen world to that that is visible, save in the unseen so much greater expanse or space may be covered!” (5754-3)** He also describes dreams and visions as activities of the real self in this unseen world. Within these readings, the unseen world therefore represents a wider field of experience beyond ordinary physical perception. Cayce does not provide a detailed map or structure of this realm.

Vision

Visions are frequently mentioned alongside dreams. Cayce says that those who are nearer the spiritual realm may experience and remember dreams and visions more frequently. Like dreams, visions appear to be possible expressions of deeper awareness. The readings do not, however, provide a detailed system explaining exactly where a dream ends and a vision begins.

Warring of the Selves

Cayce describes a **“warring”** that can occur when different aspects or desires within the individual are not in harmony. The conscious personality may act in a way that conflicts with what has been established more deeply as the person’s criterion or ideal. The resulting conflict may then express itself emotionally, mentally, or even physically. Spiritual development, from this perspective, involves gradually reducing this inner division by bringing the different aspects of ourselves into greater harmony.

A SIMPLE WAY TO UNDERSTAND CAYCE'S MODEL

Although Cayce never gives us a neat diagram of consciousness, the three readings together suggest a general picture. The physical body is the material vehicle through which we experience earthly life, while the physical or conscious mind enables us to function within that waking world. Beneath ordinary awareness, the subconscious or subliminal mind carries deeper impressions and continues operating when physical consciousness becomes quiet. The other self represents what has been built through the broader experiences of the entity, while the sixth sense is a deeper activity of sensing associated with the soul's experience. Behind these levels is the soul, which Cayce describes as the spiritual essence of the individual. During sleep, the dominance of physical consciousness decreases, allowing these deeper relationships to become more active.

Even this model should not be made too rigid. Cayce's language moves fluidly between these concepts, and the readings themselves do not place them into perfectly separated compartments. Perhaps the safest way to understand the distinctions is also the simplest: the body is not the whole person; the conscious mind is not the whole mind; the subconscious is not the soul; the sixth sense is not the soul; the dream is not necessarily the whole experience; and the waking personality is not the whole entity.

The central movement of these readings is therefore from outer awareness to deeper awareness, and then back into ordinary life. Cayce begins with the physical body falling asleep, moves into the subconscious, the other self, sixth sense, soul, dreams, and unseen experience, but eventually brings everything back to how we live while awake. Understanding terms such as soul, sixth sense, subconscious, and other self is valuable only if that understanding helps illuminate the deeper purpose running through all three readings: bringing the physical, mental, subconscious, and spiritual dimensions of the individual into greater harmony.

A SIMPLE WAY TO UNDERSTAND CAYCE'S MODEL

The person is more than the body. The mind is more than the conscious mind.
Our deepest identity is the soul.

LEVELS OF BEING
(From Outer to Inner)

WHAT IT IS

PHYSICAL BODY
The material vehicle for earthly life.

The physical body is the outer instrument. It experiences the physical world.

PHYSICAL / CONSCIOUS MIND
Enables us to think, decide and function in the waking world.

The conscious mind is the waking awareness. It helps us reason, plan, choose and act.

SUBCONSCIOUS / SUBLIMINAL MIND
Carries deeper impressions, memories and tendencies. Continues working when consciousness is quiet.

The subconscious mind works beneath ordinary awareness. It stores impressions and continues activity during sleep.

OTHER SELF
Built through the broader experiences of the entity. Includes lessons, growth and character.

The other self is what we have become through all our experiences—our growth, understanding and character beyond one lifetime.

SIXTH SENSE
A deeper activity of sensing associated with the soul's experience. Intuition and higher perception.

The sixth sense perceives beyond the five physical senses. It connects us with deeper realities and the soul's wisdom.

SOUL
The spiritual essence of the individual.
Our true and eternal identity.

The soul is the source of life, consciousness and purpose. It is our true self—eternal and indestructible.

DURING SLEEP
The dominance of physical consciousness decreases, allowing the deeper levels to become more active.

THE CENTRAL MOVEMENT: FROM OUTER AWARENESS TO DEEPER AWARENESS AND BACK

1. PHYSICAL SLEEP
The body rests and physical consciousness quiets.

2. SUBCONSCIOUS ACTIVITY
The subconscious mind becomes more active; impressions and memories rise.

3. OTHER SELF EXPERIENCE
The entity reviews, learns and grows through a wider view of life.

4. SIXTH SENSE AWARENESS
Deeper perception and intuition open to higher levels of understanding.

5. SOUL CONTACT
Union with the soul—peace, truth, love and guidance are experienced.

6. DREAMS & UNSEEN EXPERIENCE
Dreams, symbols and other experiences may occur.

7. RETURN TO WAKING LIFE
We return to the body and use what we have gained in daily life.

IMPORTANT REMINDERS

- The body is not the whole person.
- The conscious mind is not the whole mind.
- The subconscious is not the soul.
- The sixth sense is not the soul.
- The dream is not necessarily the whole experience.
- The waking personality is not the whole entity.

THE PURPOSE OF HARMONY

The true purpose is to bring the physical, mental, subconscious and spiritual dimensions of the individual into greater harmony—so we live with more wisdom, love, health and usefulness in the world.

"Know thyself to be thy true self." – Edgar Cayce (262-120)

Reading 5754-1 — Explained in Sequence

Reading 5754-1 begins Edgar Cayce's exploration of sleep by asking a basic but profound question: What actually happens to the human being when ordinary waking consciousness disappears? Rather than treating sleep simply as physical rest, Cayce looks at the whole person. He considers the physical body, the conscious and subconscious mind, the senses, dreams, and what he begins to call the sixth sense.

Cayce begins by observing that many people have already studied sleep, dreams, the unconscious, the subconscious, and what he calls the **"subliminal"** or **"subnormal"** mind. He refers to attempts by psychiatrists and psychoanalysts to understand dreams and mental disturbances, but he believes these approaches do not explain the whole experience. He says that relatively little of this can be called a true analysis of what happens to the **"body, either physical, mental, subconscious or spiritual, when it loses itself in such repose."** He therefore insists that, for a complete understanding of sleep, **"all things pertaining to these various factors must be considered." (5754-1)** Sleep, in other words, is a whole-person experience.

Cayce then makes one of the most memorable statements in the reading: **"sleep is a shadow of, that intermission in earth's experiences of, that state called death…" (5754-1)** He is not saying that sleep is literally death. His comparison concerns physical consciousness. When we sleep, **"the physical consciousness becomes unaware of existent conditions."** The world around us continues to exist, but we are no longer consciously participating in it in the usual waking manner. Sleep therefore becomes a temporary example of what it means for physical consciousness to be laid aside. It also introduces an idea that becomes increasingly important in the later readings: ordinary waking consciousness is not necessarily the whole of consciousness.

Cayce next turns to the physical senses. During waking life, sight, hearing, smell, taste, and touch connect us with the material environment. During sleep, most of this outward awareness becomes greatly reduced. Yet Cayce suggests that all the senses do not become equally inactive. He gives particular importance to hearing, saying that **"the SENSES are on guard, as it were, so that the auditory forces are those that are the more sensitive." (5754-1)** He appears to regard the auditory sense as having a wider function than simply hearing sound through the ears. The essential idea is that even while ordinary consciousness sleeps, some form of sensitivity remains.

This becomes clearer when Cayce distinguishes between the functioning of the body and conscious awareness of the body. During **“sleep or repose, or rest, or exhaustion,”** most ordinary sensory awareness becomes inactive, but the body itself continues functioning. We do not consciously instruct the heart to beat, direct digestion, or control every detail of circulation and elimination. Nevertheless, **“the pulsations, the heart beat, the assimilating and excretory system, keep right on functioning…” (5754-1)** This shows that activity can continue within the body without being directed by the waking conscious mind.

Cayce then asks what actually becomes inactive during sleep and answers: **“That known as the sense of perception as related to the physical brain.” (5754-1)** This is an important distinction. Sleep does not mean that every aspect of the individual has stopped functioning. What has become quiet is ordinary brain-centred perception. This leads Cayce to a further question: if physical perception becomes less active, could another kind of perception become more active? His answer is yes.

He now expands his unusual discussion of hearing. Cayce speaks of **“the act of hearing by feeling, the act of hearing by the sense of smell, the act of hearing by ALL the senses…” (5754-1)** He is clearly using **“hearing”** in a much broader sense than ordinary sound perception. He appears to be describing a general sensitivity or receptivity operating throughout the individual. He says this deeper awareness may become **“MORE aware, MORE acute, even though the body-physical and brain-physical IS at repose, or UNAWARE.” (5754-1)** This is the point where Cayce moves from ordinary sensory activity toward another form of awareness—the faculty he will soon call the sixth sense.

Cayce connects this sixth sense directly with experiences occurring during sleep, particularly dreams. These experiences may concern **“that which is to happen, is happening,”** or they may be **“presented in some form that is emblematical.” (5754-1)** The word emblematical means symbolic or representative. A dream may therefore relate to an actual situation, but it may also express something through symbols rather than showing it literally. This is the beginning of Cayce’s view of dreams as possible expressions of a deeper faculty of perception.

Cayce then introduces one of the more mysterious expressions in the reading. He says that the sixth sense **“partakes of the ACCOMPANYING entity that is ever on guard before the throne of the Creator itself…” (5754-1)** The exact meaning of this “accompanying entity” is not fully explained here. It might be tempting to identify it immediately as a guardian angel or separate spiritual being, but Cayce does not explicitly do that. Later, in Reading 5754-3, he connects the **“on guard”** function with the

subconscious or subliminal self and the **“mind of the soul.”** For now, it is safest simply to understand this as a deeper spiritual or guarding aspect associated with the individual.

Another important point follows. Cayce says that this deeper faculty **“may be trained or submerged, or left to its OWN initiative…” (5754-1)** The sixth sense is therefore not described as completely fixed. Our relationship with it matters. It can be developed, ignored, or pushed beneath ordinary awareness. This idea becomes much more important in Reading 5754-3, when Cayce is directly asked how the sixth sense may be trained.

Cayce also warns that conflict may arise when the deeper and conscious aspects of the individual are not in harmony. He says that this deeper activity may **“make either war WITH the self in some manner of expression…”** and associates this with **“dis-ease, or disease, or temper… the blues, or the grouches…” (5754-1)** This is Cayce’s own language and should not be treated as a modern medical claim that illness is simply caused by spiritual conflict. His broader point is that inner conflict may eventually express itself in our emotional, mental, or physical condition. The deeper self and the waking personality are not meant to remain permanently at war with each other. Harmony is the goal.

To explain how the waking mind may become responsive to deeper impressions, Cayce uses the analogy of a musical string. He suggests that the brain may become conditioned to respond **“much in the manner as does a string tuned that vibrates to certain sound…” (5754-1)** A properly tuned string responds when the corresponding vibration reaches it. In the same way, Cayce seems to suggest that a person can become more or less responsive to deeper impressions depending upon how the individual has been **“tuned.”** This idea of attunement later connects naturally with what Cayce says about our thoughts, imagination, associations, and ideals.

Cayce then introduces another major term: **“the other self of the entity, or individual.” (5754-1)** At this stage, he does not fully explain what the other self is, but he makes clear that the sixth sense has a definite relationship with something deeper than ordinary waking consciousness. The individual is therefore more than simply a physical body and conscious mind. There is another level of self operating beyond normal physical awareness.

This deeper individuality also helps explain why the same conditions do not affect everyone in the same way. Cayce notes that an experiment may produce one effect upon one person but fail to produce the same result in another person under apparently similar circumstances. He says that **“they do not produce the same effect upon a different individual in the same environment or under the same circumstance.” (5754-1)** Each person

carries different experiences, associations, and inner conditions. Therefore, the same dream symbol, sound, feeling, or external influence may affect two people very differently. This becomes an important safeguard against treating dreams or deeper impressions as though they always have one universal meaning.

Cayce eventually summarizes this part of the reading by saying that there is **“a DEFINITE connection between that we have chosen to term the sixth sense… and the other self within self.” (5754-1)** This is one of the main discoveries of the reading. When ordinary physical consciousness sleeps, another faculty remains active. Cayce calls it the sixth sense, and he connects it with the deeper or **“other self”** within the individual. Reading 5754-1 does not yet explain this other self fully; that becomes one of the central subjects of Reading 5754-2.

Before ending, Cayce returns to the purely physical condition of sleep. He says, **“In purely physical, we find in sleep the body is RELAXED…” (5754-1)** Physical tension decreases, while involuntary functions continue under what he describes as subconscious or unconscious supervision. Once again, the important distinction is that physical consciousness can rest while other bodily and deeper processes remain active.

Cayce also makes a practical observation about dreams: physical conditions can influence dream activity. He uses diet as an example and suggests that the same person eating meat for a period and then eating only herbs and fruits would not necessarily experience the same activity in relation to **“that called the dream self.” (5754-1)** Whether or not a modern reader agrees with Cayce’s specific dietary assumptions, the principle is important. Cayce does not separate dreams completely from the physical body. Some dreams may be influenced by physical conditions, others by mental or subconscious activity, some may be symbolic, and some may involve deeper spiritual experience. For that reason, dreams require discernment.

By the end of Reading 5754-1, Cayce has established the foundation for everything that follows. Sleep must be understood physically, mentally, subconsciously, and spiritually. During sleep, ordinary physical consciousness becomes largely unaware of its surroundings, yet the body continues functioning. Brain-centred perception becomes less active, while another form of sensing may become more acute. Cayce calls this deeper faculty the sixth sense and connects it with dreams, symbolic experiences, the **“accompanying entity,”** and the **“other self within self.”** He also makes clear that physical conditions can influence dream activity and that different people may respond differently because each person carries a different inner history and set of associations.

Yet Reading 5754-1 leaves several major questions unanswered. What exactly is the sixth sense? What is this **“other self”**? Is the sixth sense the same thing as the soul? What relationship exists between the subconscious, the deeper self, and the soul? And what actually happens when physical consciousness becomes quiet enough for these deeper aspects of the individual to become active? These are the questions Cayce begins to explore much more fully in Reading 5754-2.

In simple terms, the main teaching of Reading 5754-1 is this: when ordinary physical consciousness becomes quiet during sleep, the body continues functioning while a deeper faculty of sensing—connected with what Cayce calls the **“other self”**—may become more active. Dreams and sleep experiences may arise from physical, subconscious, symbolic, or spiritual influences, and understanding them requires considering the whole person.

Reading 5754-2 — Explained in Sequence

Reading 5754-2 continues directly from 5754-1 and takes the discussion much deeper. In the first reading, Cayce introduced the idea that when physical consciousness becomes quiet during sleep, another kind of awareness becomes active. He called this the sixth sense and connected it with what he described as the **“other self within self.”** In Reading 5754-2, he tries to explain what these ideas actually mean, how they relate to the soul, and why our waking thoughts, choices, ideals, and actions matter to what happens during sleep. Most importantly, this reading gives Cayce’s clearest definition of the sixth sense.

Cayce begins by saying that there is **“an active force within each individual that functions in the manner of a sense when the body-physical is in sleep, repose or rest…” (5754-2)** This is important because he is not describing the sixth sense as a rare gift that only certain people possess. Within the framework of these readings, it is a natural faculty within every individual, but it becomes especially noticeable when ordinary physical consciousness becomes quiet. Cayce then turns to the difficulty of describing the spiritual part of the human being. He acknowledges that people use many different terms, such as the **“cosmic body”** and **“universal consciousness,”** but warns that labels can become limiting. The reality he is trying to describe may be greater than the words used to describe it.

This leads Cayce to an important question: should we try to train the sixth sense itself, or should we train the rest of ourselves to come into harmony with it? He asks, **“Which must be trained? The sixth sense? or must the body be trained in its other functionings to the dictates of the sixth sense?” (5754-2)** The question suggests that spiritual development may be less about strengthening a mysterious ability and more about bringing our physical, mental, and emotional life into harmony with what the deeper self perceives. In other words, the goal may not be simply to become more sensitive, but to become more integrated.

Cayce then considers what happens to the impressions created by our experiences. When **“physical consciousness is laid aside,”** where do those impressions remain? Do they remain in the mind, the subconscious, the spiritual essence, or the soul itself? He refers to the subconscious as that which **“never forgets,”** but then carefully adds, **“These are questions, not statements!” (5754-2)** This is worth noticing because Cayce is not yet giving a rigid system. He is working gradually toward an explanation and does not simply treat the conscious mind, subconscious, soul, and sixth sense as the same thing.

The next idea is central to the whole reading. Cayce says, **“The activity, or this sixth sense activity, is the activating power or force of the other self.”** He then asks what this **“other self”** is and answers, **“That which has been builded by the entity or body, or soul, through its experiences as a whole in the material and cosmic world…” (5754-2)** The unusual word “builded” becomes extremely important. Cayce is suggesting that our experiences do not simply happen and disappear. Through our thoughts, choices, emotions, desires, actions, and responses, something is gradually being formed within us. The person we are becoming is being built through experience.

At the same time, Cayce does not define the other self in only one way. He adds that it may also be **“as a faculty of the soul-body itself.” (5754-2)** This is one reason we should avoid turning Cayce’s terminology into a rigid diagram. The other self is connected with what has been built through experience, but it is also closely related to the soul. The distinction becomes clearer when Cayce describes what happens during sleep.

Cayce explains that the subconscious may make this deeper self aware of something that is **“in disagreement with that which has been builded by that other self.”** When this occurs, he says, **“THIS is the warring of conditions or emotions within an individual.” (5754-2)** This provides a useful way of understanding inner conflict. We may consciously think one thing, act another way, and inwardly hold an ideal pointing in yet another direction. When these parts of ourselves do not agree, tension develops. Spiritual growth therefore involves more than believing the right ideas. It involves bringing what we think, desire, do, and inwardly value into greater agreement.

Cayce then gives a striking example. A person may **“from sorrow SLEEP and wake with a feeling of elation.”** What changed during the night? His answer is one of the most important statements in all three sleep readings: **“when the physical consciousness is at rest, the other self communes with the SOUL of the body…” (5754-2)** This clearly suggests that the other self and the soul are not identical, because the other self is described as communing with the soul. Sleep creates a condition in which ordinary physical consciousness becomes quiet enough for this deeper relationship to become more active.

Cayce goes even further and says that during sleep the other self may go **“OUT into that realm of experience in the relationships of all experiences of that entity that may have been throughout the EONS of time…” (5754-2)** Within Cayce’s spiritual framework, the deeper identity of the individual therefore extends beyond what the waking personality consciously remembers. But the deeper self is not simply wandering without

direction. Cayce says that these experiences are related to what the individual has accepted as **“its criterion or standard of judgments, or justice.”** In other words, there is comparison. There is a standard. There is an ideal.

This helps explain why Cayce says sleep may bring **“that peace, that understanding.”** Someone may go to sleep troubled and wake feeling calmer, even though the external problem has not changed. Cayce associates this especially with people who have established a spiritual standard or ideal that gives their deeper life direction. In the explicitly Christian language of the reading, he says that those who have placed their trust in the Son have made Him **“their standard, their model, their hope, their activity.” (5754-2)** Whether one approaches that devotionally or simply as part of Cayce’s own spiritual framework, the principle is clear: the individual needs an ideal against which life can be measured.

Cayce connects this with what he calls **“entering the silence.”** He asks, **“What do we mean by entering the silence?”** and answers, **“Entering the presence of that which IS the criterion of the selves of an entity!” (5754-2)** Entering the silence therefore means more than simply sitting somewhere quiet. Within this reading, it means becoming inwardly still enough to enter into closer relationship with the spiritual standard or ideal established within the individual. Sleep and entering the silence have something in common: ordinary physical consciousness becomes less dominant.

Cayce also describes the opposite experience. Someone may go to sleep feeling peaceful and wake with **“a feeling of depression, of aloofness, of being alone, of being without hope…” (5754-2)** He interprets this as another possible result of the deeper comparisons occurring during sleep. Something may have been encountered that does not fit comfortably with what has been built within the individual or with the ideal against which life is being measured. Most importantly, Cayce says, **“the experience may not have been remembered as a dream — but it lives ON…” (5754-2)** Dream memory and deeper experience are therefore not necessarily the same thing. Something may affect us even when we cannot remember the dream or experience itself.

This point is crucial because it means the remembered dream is not necessarily the whole story. Within Cayce’s framework, a person may wake peaceful, troubled, inspired, or emotionally changed without remembering anything that explains it. The deeper experience may remain active in its effects even when the conscious mind cannot recall it.

Cayce then moves into a difficult discussion about why someone who appears spiritually minded might still experience **“pain, sickness, sorrow,**

and the like." His answer reflects his broader metaphysical ideas about the experiences of the soul, clarification, and the relationship between the soul and its ideal. This passage should be handled carefully. It should not be used to claim that illness or suffering proves spiritual failure. Cayce's point here is about the broader spiritual experiences of the soul, not a medical explanation of disease.

He returns to the idea of inner conflict by saying that if a person sets themselves against **"love as manifested by the Creator,"** then there must be a continual **"WARRING"** of those elements. The problem, in other words, is division within the self. If our ideal points toward love but our behaviour continually moves toward resentment, cruelty, selfishness, or hatred, the two directions conflict. Cayce's larger spiritual goal is therefore one of attunement and integration.

At this point the reading becomes explicitly Christ-centered again. Cayce uses Christ as an example of complete attunement and speaks of **"The subjugation of the physical attributes in accord and attune with its infinite force as set as its ideal…" (5754-2)** The key idea is attunement—bringing physical consciousness into harmony with the spiritual ideal. Cayce then makes another significant move: he connects spiritual greatness not with psychic ability but with service, ending with the principle that the greatest is the **"SERVANT of all."** Even while discussing extraordinary states of consciousness, Cayce continually brings the teaching back to how a person actually lives.

This leads to what may be the spiritual heart of Reading 5754-2. Cayce asks, **"What, then, has this to do… with the subject of sleep?"** His answer is: **"Sleep - that period when the soul takes stock of that it has acted upon during one rest period to another…" (5754-2)** Notice the wording. Cayce does not say the soul simply reviews what happened. He says it takes stock of what it has acted upon. The emphasis is on our response to life. What did we do with the experiences we were given? What kind of person did those responses help us become?

Cayce then describes the qualities connected with spiritual harmony: **"harmony, peace, joy, love, long-suffering, patience, brotherly love, kindness…"** and calls these **"the fruits of the Spirit."** He contrasts them with **"Hate, harsh words, unkind thoughts, oppressions and the like…" (5754-2)** This gives us a very practical standard. The deeper question is not how many unusual dreams we remember or how many spiritual experiences we claim to have. The real question is what those experiences—and life itself—are producing in our character. Are we becoming more loving, patient, peaceful, and kind, or are resentment, harshness, and unkindness becoming stronger?

Cayce then turns briefly to intuition and invisible influences. He suggests that intuition may become more noticeable when ordinary physical forces are quieted, but he does not equate intuition with the sixth sense. He also uses the simple example of air: we do not consciously perceive every element in the air we breathe, yet **"the body subsists, lives upon such."** His point is that something does not have to be visible or consciously perceived in order to affect us. He uses this as an analogy for spiritual activity.

Dreams then return to the discussion. Cayce mentions familiar experiences such as **"flying through space, lifting, or being chased, or what not…"** and connects these with **"those very things that make for a comparison of that which has been builded by the very soul of the body itself." (5754-2)** Dream imagery may therefore reflect deeper comparisons, conflicts, associations, or conditions within the individual. Again, Cayce does not say that every symbol has one universal meaning. The meaning is related to what has been built within the individual.

Finally, after spending much of the reading developing the idea, Cayce asks directly, **"What, then, is the sixth sense?"** His answer is remarkably precise: **"Not the soul, not the conscious mind, not the subconscious mind, not intuition alone, not any of those cosmic forces…" (5754-2)** This clears away several common misunderstandings. The sixth sense is not the soul itself, not ordinary consciousness, not simply the subconscious, and not merely intuition.

So what is it? Cayce answers: **"the very force or activity of the soul in its experience through WHATEVER has been the experience of that soul itself." (5754-2)** This is probably the clearest definition in all three sleep readings. He then explains the distinction with a simple analogy: **"Is the sixth sense, then, the soul? No! No more than the mind is the body!"** Just as the mind is closely related to the body without being identical with it, the sixth sense is closely related to the soul without being the soul itself. It is better understood as a faculty, activity, or force through which the experience of the soul becomes sensed.

Cayce then gives a concise description of the soul itself: **"the soul is the BODY of, or the spiritual essence of, an entity manifested in this material plane." (5754-2)** This completes the distinction. The soul is the spiritual essence of the entity. The sixth sense is an activity or force associated with the soul's experience. The other self is connected with what has been built through experience and communes with the soul when physical consciousness rests. The subconscious carries deeper impressions beyond ordinary waking awareness, while physical consciousness is the outward awareness that dominates waking life but becomes quiet during

sleep. These ideas are closely related, but Cayce does not simply make them all the same thing.

Taken as a whole, Reading 5754-2 explains the spiritual meaning behind many of the ideas introduced in 5754-1. The sixth sense is an active force within every individual. It is connected with the other self, which Cayce associates with what has been **“builded”** through experience. When physical consciousness rests, **“the other self communes with the SOUL of the body.”** During this deeper condition, experience may be compared with the individual’s criterion or ideal, producing peace and understanding or revealing inner conflict. The experience may not be remembered as a dream, but Cayce says it can still **“live ON.”** Sleep itself becomes the period when “the soul takes stock” of what has been acted upon.

In simple terms, Reading 5754-2 teaches that when physical consciousness becomes quiet during sleep, the deeper self may commune with the soul and compare what has been lived with the spiritual ideal being built within the individual. The sixth sense is the activity through which this deeper soul experience is sensed, but it is not the soul itself.

Reading 5754-1 asked, in effect, What happens when we sleep? Reading 5754-2 asks, What is this deeper self, and what exactly is the sixth sense? Reading 5754-3 then takes the next logical step: Now that we understand these ideas, how can we use them for spiritual development?

Reading 5754-3 — Explained in Sequence

Reading 5754-3 is the practical conclusion to Edgar Cayce's three readings on sleep. Reading 5754-1 asked what happens when we sleep. Reading 5754-2 explored the sixth sense, the **"other self,"** and the soul. Reading 5754-3 now asks the most practical question of all: What can we do with this knowledge? Cayce moves from explanation to application. He discusses the importance of the ideal, what influences the deeper self during sleep, how the sixth sense develops, why dreams may or may not be remembered, what governs so-called astral experience, and how the physical and spiritual sides of the individual remain connected.

Cayce begins by asking how this understanding of sleep and deeper consciousness can actually help a person develop. He asks, **"just what, how, may this knowledge be used to advantage for an individual's development towards that it would attain?" (5754-3)** This changes the direction of the discussion. The purpose of understanding sleep is not merely to satisfy curiosity about dreams, psychic experiences, or unseen worlds. Cayce wants this knowledge to help us become something. His answer begins with the ideal: **"As to how it may be used, then, depends upon what is the ideal of that individual…" (5754-3)** The ideal is therefore not a minor part of the teaching. It gives the whole process direction.

Cayce suggests that spiritual orientation may even affect dreams and visions. He says that those who are nearer the spiritual realm may experience and remember them more often. At the same time, he introduces the idea of self-preservation, saying that **"self rarely desires to condemn self."** This suggests that we may sometimes resist experiences that expose conflicts within us. Once again, Cayce returns to the idea that different aspects of the individual can either be in harmony or in conflict.

Importantly, Cayce does not say that every dream is spiritual. He gives the very practical example of physical conditions producing nightmares and refers to eating something that may lead to **"what is termed a nightmare." (5754-3)** This means that dreams can come from different levels. Physical conditions may influence them, mental associations may influence them, subconscious conflicts may influence them, and deeper spiritual experience may also play a part. A sensible understanding of dreams must therefore consider the whole person—physical, mental, subconscious, and spiritual.

Cayce then returns to one of the most important principles in the entire series. Whether we want it or not, he says, **"in sleep the consciousness physically is laid aside."** But what the deeper self then seeks depends upon what has already been built within us. Cayce says, **"As to what will be that**

it will seek, depends upon what has been builded as that it would associate itself with, physically, mentally, spiritually…" (5754-3) This means that what happens during sleep cannot be completely separated from the life we live while awake. Our thoughts, desires, imagination, habits, physical activities, and spiritual ideals all contribute to what is being **"builded"** within us.

This leads to Cayce's simple statement, **"Like begets like!"** He continues, **"That which is sown in honor is reaped in glory. That which is sown in corruption cannot be reaped in glory…" (5754-3)** The broader idea is that what we continually cultivate influences the direction of our deeper consciousness. This should not be reduced to the claim that every bad dream means we have been thinking badly, or that every external event is produced by our thoughts. Cayce's emphasis here is on association and development: what we repeatedly feed within ourselves gradually shapes what we are drawn toward.

Cayce then gives one of his strongest statements about dreams and visions, describing them as **"the ACTIVITIES in the unseen world of the real self of an entity." (5754-3)** Within his spiritual framework, dreams may therefore reflect deeper activity beyond ordinary waking consciousness. But this statement must be balanced with what he has already said. Dreams may also be influenced by the body, subconscious impressions, symbolism, and what has been built through experience. So even if a dream reflects deeper activity, it should not automatically be interpreted literally.

When Cayce is asked, **"How may one train the sixth sense?"** his answer is surprisingly practical. He does not give a special occult technique. Instead, he says, **"that which is constantly associated in the mental visioning in the imaginative forces, that which is constantly associated with the senses of the body, that will it develop toward." (5754-3)** In simple terms, what we continually think about, imagine, take in through the senses, desire, and seek helps determine the direction in which the deeper faculty develops. Training the sixth sense is therefore closely connected with training the whole self.

Cayce next speaks about inner warnings. He makes the striking statement that "There are NO individuals who haven't at SOME TIME been warned as respecting that that may arise in their daily or physical experience!" He then immediately asks, **"Have they heeded?" (5754-3)** His emphasis is not simply on receiving guidance but on what we do with it. We may have a dream, impression, hesitation, or inner warning, but if we ignore it, it has little practical value. Cayce's concern is therefore not simply psychic sensitivity. It is whether we learn to recognize and wisely apply what comes through deeper awareness.

The reading then returns to the mysterious **“accompanying entity”** introduced in 5754-1. When asked how we may be guided by the entity **“on guard at the Throne,”** Cayce replies, **“It is there! It's as to whether they desire or not!”** He then connects this guarding function with what he calls the **“mind of the soul,”** the subconscious, the **“unconscious conscious,”** and the subliminal self. This is important because it suggests that we should not automatically interpret the accompanying entity as an entirely separate guardian being. Cayce links it closely with the deeper consciousness of the individual.

Cayce also refers to **“That self that has been builded, that that is as the companion…” (5754-3)** This directly connects with the **“other self”** described in Reading 5754-2. The deeper self carries what has been formed through experience. Our choices are therefore not temporary events that vanish when the day ends. They contribute to the self we carry with us into deeper states of consciousness. In this sense, one of the deepest ideas in the readings is that we are continually building the self that accompanies us into sleep.

Cayce then draws an interesting contrast between waking consciousness and the deeper self. He says, **“CONSCIOUSNESS - [physical] consciousness - see - man seeks this for his OWN diversion. In the sleep [the soul] seeks the REAL diversion, or the REAL activity of self.” (5754-3)** During waking life, our attention is often occupied with work, entertainment, possessions, conversation, problems, desires, and countless distractions. When physical consciousness becomes quiet, Cayce suggests that the deeper self turns toward what is more fundamental to its own nature.

The reading then moves to astral experience. Cayce is asked, **“What governs the experiences of the astral body while in the fourth dimensional plane during sleep?”** It is important to notice that the terms **“astral body”** and **“fourth dimensional plane”** come from the questioner. Cayce does not respond by describing a detailed astral world. Instead, he says the experience is governed by **“that upon which it has fed. That which it has builded; that which it seeks…” (5754-3)** Once again, the emphasis is not on where the person travels but on the condition of the person having the experience.

Cayce makes this even clearer when he says that **“that which the mental mind, the subconscious mind, the subliminal mind, SEEKS! That governs.” He then adds, “He that would find must seek.” (5754-3)** Our orientation matters. Our desires matter. Our ideals matter. Our accumulated associations matter. According to Cayce, what we seek influences what we find, just as in ordinary physical life.

The next question concerns dream memory. Cayce is asked what it means if someone does not remember dreams, and his answer is unusually harsh: **“The negligence of its associations, both physical, mental and spiritual. Indicates a very negligible personage!” (5754-3)** This statement should not be softened into something Cayce did not say, but it should be understood in context. Throughout this reading he has emphasized association, attention, and awareness. His criticism appears to be directed at neglecting the relationships between the physical, mental, and spiritual parts of life rather than simply failing to remember a dream on a particular morning.

When Cayce is then asked whether we dream continually but simply fail to remember, he does not give a simple yes or no. Instead, he talks about association and withdrawal, comparing it with ordinary companionship. Just as we sometimes seek other people and sometimes withdraw, he suggests that the deeper self also has changing patterns of association. The unseen experience is therefore presented as natural rather than mechanically constant in exactly the same way every night.

Cayce then gives one of the clearest warnings against sensationalizing the whole subject. He says, **“It's a NATURAL experience! It's NOT an unnatural! Don't seek for unnatural or supernatural!”** and continues, **“It is the natural - it is nature - it is God's activity!” (5754-3)** For Cayce, the spiritual is not opposed to nature. The unseen may appear extraordinary only because our ordinary physical consciousness perceives such a limited part of reality. The purpose of exploring these deeper experiences is not spectacle, escape, or collecting psychic experiences. Cayce says the deeper purpose is to provide **“a way for an understanding.”**

To illustrate harmony between physical and spiritual consciousness, Cayce refers to Christ sleeping in the boat while the disciples feared the storm. He asks what associations may have been taking place during that sleep and then points to Christ’s ability, upon awakening, to speak to the winds and sea. Cayce uses this story to represent deep spiritual attunement. He then says that we too may become more aware of **“those elements of the spiritual life IN the conscious and unconscious”** with the goal that **“these be one!” (5754-3)** This may be one of the most important statements in the three readings. The conscious and unconscious are not meant to remain permanently divided. The goal is integration.

The next question asks whether the conscious mind can dream while the astral or spirit body is absent. Again, the terminology comes from the question. Cayce’s answer is more subtle than simply saying that the soul leaves the body. He says there may be dreams and explains that different faculties of consciousness can operate at the same time. His example is a

musician who can read music and play simultaneously: **“The ability to read music and play is using different faculties of the same mind. Different portions of the same consciousness.” (5754-3)** He concludes that one faculty functioning while another operates in a different direction is **“not only possible but probable.”**

This gives a much more nuanced picture of consciousness. Cayce is not necessarily describing one complete self leaving the body while another remains behind. Instead, he suggests that different faculties of one consciousness may operate in different ways at the same time. This may help explain why dream activity and deeper spiritual experience do not have to be treated as mutually exclusive.

The final question of the entire three-reading series asks what connects the physical or conscious mind with the spiritual body during sleep or astral experience. Cayce’s answer is remarkably simple: **“It's as has been given, that SENSING!” (5754-3)** The whole discussion therefore returns to the sixth sense—the deeper faculty of sensing introduced in the first reading.

Cayce concludes with beautiful images from nature. He compares this deeper sensing with **“the unfolding of the rose, the quickening in the womb, of the grain as it buds forth…”** and speaks of **“the awakening in all nature of that which has been set by the divine forces.” (5754-3)** A rose unfolds because hidden life is active within it. A child develops in the womb through forces beyond conscious control. A seed pushes upward and becomes a plant because an unseen principle of life is expressing itself physically. Cayce sees spiritual sensing in the same way: something unseen expresses itself through something visible, and something spiritual becomes manifest through matter.

Taken as a whole, Reading 5754-3 transforms Cayce’s teaching about sleep from a metaphysical explanation into a practical spiritual philosophy. What the deeper self seeks during sleep depends upon what has already been built through our physical, mental, and spiritual associations. The sixth sense develops according to what continually occupies our thoughts, imagination, senses, desires, and ideals. Dreams may reflect deeper activity, but not every dream should be treated as a spiritual revelation. Physical conditions, subconscious conflicts, mental associations, and spiritual influences may all contribute.

The reading also clarifies several difficult ideas from the earlier readings. The **“accompanying entity”** is connected with the subconscious, subliminal self, and **“mind of the soul.”** Astral experience is governed not mainly by where the person goes, but by what that person has fed upon, built, and sought. Dreaming and deeper spiritual activity may occur through different faculties of

the same consciousness. The unseen is presented as natural rather than supernatural. And the link between physical consciousness and spiritual experience is described simply as **“SENSING.”**

In simple terms, Reading 5754-3 teaches that what we experience during sleep is influenced by what we continually think about, desire, imagine, seek, and build within ourselves. The best way to develop the sixth sense is therefore not to chase supernatural experiences, but to bring the physical, mental, subconscious, and spiritual sides of life into greater harmony with a worthy ideal.

With this final reading, the sequence of the three sleep readings becomes clear. 5754-1 asks what happens when we sleep and introduces the sixth sense and the **“other self.”** 5754-2 explains that the other self communes with the soul, describes sleep as a time when the soul **“takes stock,”** and defines the sixth sense as an activity of the soul. 5754-3 asks how we can use this knowledge and answers by emphasizing the ideal, our associations, what we continually feed and build within ourselves, and the need to bring the conscious and unconscious into harmony.

The progression is beautifully simple:

Sleep → Soul Experience → Spiritual Application.

And perhaps the most practical message of all three readings is this: we prepare for what happens in sleep by the way we live while we are awake.

EDGAR CAYCE READING 5754-1

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 14th day of July, 1932, in accordance with request made by Hugh Lynn Cayce and those present.

Present: Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis, Edgar Evans Cayce, and Polly the parrot.

(Also canary in cage.)

Time of Reading 4:30 P. M.
TEXT
GC: You will please outline clearly and comprehensively the material which should be presented to the general public in explaining just what occurs in the conscious, subconscious and spiritual forces of an entity while in the state known as sleep. Please answer the questions which will be asked regarding this:
EC: Yes. While there has been a great deal written and spoken regarding experiences of individuals in that state called sleep, there has only recently been the attempt to control or form any definite idea of what produces conditions in the unconscious, subconscious, or subliminal or subnormal mind, by attempts to produce a character - or to determine that which produces the character - of dream as had by an individual or entity. Such experiments may determine for some minds questions respecting the claim of some psychiatrist or psycho-analyst and through such experiments refute or determine the value of such in the study of certain character of mental disturbances in individuals; yet little of this may be called true analysis of what happens to the body, either physical, mental, subconscious or spiritual, when it loses itself in such repose. To be sure, there are certain definite conditions that take place respecting the physical, the conscious, and the subconscious, as well as spiritual forces of a body.
So, in analyzing such a state for a comprehensive understanding, all things pertaining to these various factors must be considered.
First, we would say, sleep is a shadow of, that intermission in earth's experiences of, that state called death; for the physical consciousness becomes unaware of existent conditions, save as are determined by the attributes of the physical that partake of the attributes of the imaginative or the subconscious and unconscious forces of that same body; that is, in a normal sleep (physical standpoint we are reasoning now) the SENSES are on guard, as it were, so that the auditory forces are those that are the more sensitive. The auditory sense being of the attributes or senses that are more universal in aspect, when matter in its evolution has become aware of itself being capable of taking from that about itself to sustain itself in its present

state. That is as of the lowest to the highest of animate objects or beings. From the lowest of evolution to the highest, or to man.
So, then, we find that there are left what is ordinarily known as four other attributes that are acting independently and coordinatingly in AWARENESS for a physical body to be conscious. These, in the state of sleep or repose, or rest, or exhaustion, or induced by any influence from the outside, have become UNAWARE of that which is taking place about the object so resting. Then, there is the effect that is had upon the body as to what becomes, then, more aware to those attributes of the body that are not aware of that existent about them, or it. The organs that are of that portion known as the inactive, or not necessary for conscious movement, keep right on with their functioning - as the pulsations, the heart beat, the assimilating and excretory system, keep right on functioning; yet there are periods during such a rest when even the heart, the circulation, may be said to be at rest. What, then, IS that that is not in action during such period? That known as the sense of perception as related to the physical brain. Hence it may be truly said, by the analogy of that given, that the auditory sense is sub-divided, and there is the act of hearing by feeling, the act of hearing by the sense of smell, the act of hearing by ALL the senses that are independent of the brain centers themselves, but are rather of the lymph centers - or throughout the entire sympathetic system is such an accord as to be MORE aware, MORE acute, even though the body-physical and brain-physical IS at repose, or UNAWARE.
Of what, then, does this sixth sense partake, that has to do so much with the entity's activities by those actions that may be brought about by that passing within the sense RANGE of an entity when in repose, that may be called - in their various considerations or phases - experiences of SOMETHING within that entity, as a dream - that may be either in toto to that which is to happen, is happening, or may be only presented in some form that is emblematical - to the body or those that would interpret such.
These, then - or this, then - the sixth sense, as it may be termed for consideration here, partakes of the ACCOMPANYING entity that is ever on guard before the throne of the Creator itself, and is that that may be trained or submerged, or left to its OWN initiative until it makes either war WITH the self in some manner of expression - which must show itself in a material world as in dis-ease, or disease, or temper, or that we call the blues, or the grouches, or any form that may receive either in the waking state or in the sleep state, that has ENABLED the brain in its activity to become so changed or altered as to respond much in the manner as does a string tuned that vibrates to certain sound in the manner in which it is strung or played upon.
Then we find, this sense that governs such is that as may be known as the other self of the entity, or individual. Hence we find there must be some definite line that may be taken by that other self, and much that then has been accorded - or recorded - as to that which may produce certain given effects in the minds or bodies (not the minds, to be sure, for its active forces are upon that outside of that in which the mind, as ordinarily known, or the

brain centers themselves, functions), but - as may be seen by all such experimentation, these may be produced - the same effect - upon the same individual, but they do not produce the same effect upon a different individual in the same environment or under the same circumstance. Then, this should lead one to know, to understand, that there is a DEFINITE connection between that we have chosen to term the sixth sense, or acting through the auditory forces of the body-physical, and the other self within self.
In purely physical, we find in sleep the body is RELAXED - and there is little or no tautness within same, and those activities that function through the organs that are under the supervision of the sub-conscious or unconscious self, through the involuntary activities of an organism that has been set in motion by that impulse it has received from its first germ cell force, and its activity by the union OF those forces that have been impelled or acted upon by that it has fed upon in all its efforts and activities that come, then it may be seen that these may be shown by due consideration - that the same body fed upon MEATS, and for a period - then the same body fed upon only herbs and fruits - would NOT have the same character or activity of the other self in its relationship to that as would be experienced by the other self in its activity through that called the dream self.
We are through for the moment - present.

EDGAR CAYCE READING 5754-2

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 15th day of July, 1932, in accordance with request made by those present.

Present: Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis.

Time: 11:30 A. M.
TEXT
EC: Now, with that as has just been given, that there is an active force within each individual that functions in the manner of a sense when the body-physical is in sleep, repose or rest, we would then outline as to what are the functions of this we have chosen to call a sixth sense.
What relation does it bear with the normal physical recognized five senses of a physical-aware body? If these are active, what relation do they bear to this sixth sense?
Many words have been used in attempting to describe what the spiritual entity of a body is, and what relations this spirit or soul bears with or to the active forces within a physical normal body. Some have chosen to call this the cosmic body, and the cosmic body as a sense in the universal consciousness, or that portion of same that is a part of, or that body with which the individual, or man, is clothed in his advent into the material plane. These are correct in many respects, yet by their very classification, or by calling them by names to designate their faculties or functionings, have been limited in many respects.
But what relation has this sixth sense (as has been termed in this presented) with this SOUL body, this cosmic consciousness? What relation has it with the faculties and functionings of the normal physical mind? Which must be trained? The sixth sense? or must the body be trained in its other functionings to the dictates of the sixth sense?
In that as presented, we find this has been termed, that this ability or this functioning - that is so active when physical consciousness is laid aside - or, as has been termed by some poet, when the body rests in the arms of Morpheus - is nearer possibly to that as may be understandable by or to many; for, as given, this activity - as is seen - of a mind, or an attribute of the mind in physical activity - LEAVES a DEFINITE impression. Upon what? The mental activities of the body, or upon the subconscious portion of the body (which, it has been termed that, it never forgets), upon the spiritual essence of the body, or upon the soul itself? These are questions, not statements!
In understanding, then, let's present illustrations as a pattern, that there may be comprehension of that which is being presented:
The activity, or this sixth sense activity, is the activating power or force of the

other self. What other self? That which has been builded by the entity or body, or soul, through its experiences as a whole in the material and cosmic world, see? or is as a faculty of the soul-body itself. Hence, as the illustration given, does the subconscious make aware to this active force when the body is at rest, or this sixth sense, some action on the part of self or another that is in disagreement with that which has been builded by that other self, then THIS is the warring of conditions or emotions within an individual. Hence we may find that an individual may from sorrow SLEEP and wake with a feeling of elation. What has taken place? We possibly may then understand what we are speaking of. There has been, and ever when the physical consciousness is at rest, the other self communes with the SOUL of the body, see? or it goes OUT into that realm of experience in the relationships of all experiences of that entity that may have been throughout the EONS of time, or in correlating WITH that as it, that entity, HAS accepted as its criterion or standard of judgments, or justice, within its sphere of activity.

Hence through such an association in sleep there may have come that peace, that understanding, that is accorded by that which has been correlated through that passage of the selves of a body in sleep. Hence we find the more spiritual-minded individuals are the more easily pacified, at peace, harmony, in normal active state as well as in sleep. Why? They have set before themselves (Now we are speaking of one individual!) that that IS a criterion that may be wholly relied upon, for that from which an entity or soul sprang is its CONCEPT, its awareness of, the divine or creative forces within their experience. Hence they that have named the Name of the Son have put their trust in Him. He their standard, their model, their hope, their activity. Hence we see how that the action through such sleep, or such quieting as to enter the silence - What do we mean by entering the silence? Entering the presence of that which IS the criterion of the selves of an entity!

On the other hand oft we find one may retire with a feeling of elation, or peace, and awaken with a feeling of depression, of aloofness, of being alone, of being without hope, or of fear entering, and the BODY-PHYSICAL awakes with that depression that manifests itself as of low spirits, as is termed, or of coldness, gooseflesh over the body, in expressions of the forces. What has taken place? A comparison in that "arms of Morpheus", in that silence, in that relationship of the physical self being unawares of those comparisons between the soul and its experiences of that period with the experiences of itself throughout the ages, and the experience may not have been remembered as a dream - but it lives ON - and on, and must find its expression in the relationships of all it has experienced in whatever sphere of activity it may have found itself. Hence we find oft individual circumstances of where a spiritual-minded individual in the material plane (that is, to outward appearances of individuals so viewing same) suffering oft under pain, sickness, sorrow, and the like. What takes place? The experiences of the soul are meeting that which it has merited, for the clarification for the associations of itself with that whatever has been set as its ideal. If one has set self in

array against that of love as manifested by the Creator, in its activity brought into material plane, then there MUST be a continual - continual - WARRING of those elements. By the comparison we may find, then, how it was that, that energy of creation manifested in the Son - by the activities of the Son in the material plane, could say "He sleeps", while to the outward eye it was death; for He WAS - and IS - and ever will be - Life and Death in one; for as we find ourselves IN His presence, that we have builded in the soul makes for that condemnation or that pleasing of the presence of that in His presence. So, my son, let thine lights be in Him, for these are the MANNERS through which all may come to an understanding of the activities; for, as was given, "I was in the Spirit on the Lord's day." "I was caught up to the seventh heaven. Whether I was in the body or out of the body I cannot tell." What was taking place? The subjugation of the physical attributes in accord and attune with its infinite force as set as its ideal brought to that soul, "Well done, thou good and faithful servant, enter into the joys of thy Lord." "He that would be the greatest among you - " Not as the Gentiles, not as the heathen, not as the scribes or Pharisees, but "He that would be the greatest will be the SERVANT of all."

What, then, has this to do - you ask - with the subject of sleep? Sleep - that period when the soul takes stock of that it has acted upon during one rest period to another, making or drawing - as it were - the comparisons that make for Life itself in its ESSENCE, as for harmony, peace, joy, love, long-suffering, patience, brotherly love, kindness - these are the fruits of the Spirit. Hate, harsh words, unkind thoughts, oppressions and the like, these are the fruits of the evil forces, or Satan and the soul either abhors that it has passed, or enters into the joy of its Lord. Hence we see the activities of same. This an ESSENCE of that which is intuitive in the active forces. Why should this be so in one portion, or one part of a body, rather than another? How received woman her awareness? Through the sleep of the man! Hence INTUITION is an attribute of that made aware through the suppression of those forces from that from which it sprang, yet endowed WITH all of those abilities and forces of its Maker that made for same its activity in an AWARE world, or - if we choose to term it such - a three dimensional world, a MATERIAL world, where its beings must see a materialization to become aware of its existence in that plane; yet all are aware that the essence of Life itself as the air that is breathed - carries those elements that are not aware consciously of any existence to the body, yet the body subsists, lives upon such. In sleep all things become possible, as one finds self flying through space, lifting, or being chased, or what not, by those very things that make for a comparison of that which has been builded by the very soul of the body itself.

What, then, is the sixth sense? Not the soul, not the conscious mind, not the subconscious mind, not intuition alone, not any of those cosmic forces - but the very force or activity of the soul in its experience through WHATEVER has been the experience of that soul itself. See? The same as we would say, is the mind of the body the body? No! Is the sixth sense, then, the soul? No! No

more than the mind is the body! for the soul is the BODY of, or the spiritual essence of, an entity manifested in this material plane.
We are through for the present.

EDGAR CAYCE READING 5754-3

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Va. Beach, Va. this 15th day of July, 1932, in accordance with request made by those present.

Present: Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis.

Time: 4:45 P. M.
TEXT
EC: Yes, we have that which has been given here. Now, as we have that condition that exists with the body and this functioning, or this sense, or this ability of sleep and sense, or a sixth sense, just what, how, may this knowledge be used to advantage for an individual's development towards that it would attain?
As to how it may be used, then, depends upon what is the ideal of that individual; for, as has been so well pointed out in Holy Writ, if the ideal of the individual is lost, then the abilities for that faculty or that sense of an individual to contact the spiritual forces are gradually lost, or barriers are builded that prevent this from being a sensing of the nearness of an individual to a spiritual development.
As to those who are nearer the spiritual realm, their visions, dreams, and the like, are more often - and are more often retained by the individual; for, as is seen as a first law, it is self-preservation. Then self rarely desires to condemn self, save when the selves are warring one with another, as are the elements within a body when eating of that which produces what is termed a nightmare - they are warring with the senses of the body, and partake either of those things that make afraid, or produce visions of the nature as partaking of the elements that are taken within the system, and active within same itself. These may be given as examples of what it is all about.
Then, how may this be used to develop a body in its relationship to the material, the mental, and the spiritual forces?
Whether the body desires or not, in sleep the consciousness physically is laid aside. As to what will be that it will seek, depends upon what has been builded as that it would associate itself with, physically, mentally, spiritually, and the closer the association in the mental mind in the physical forces, in the physical attributes, are with spiritual elements, then - as has been seen by even those attempting to produce a certain character of vision or dream - these follow much in that; for another law that is universal becomes active! Like begets like! That which is sown in honor is reaped in glory. That which is sown in corruption cannot be reaped in glory; and the likings are associations that are the companions of that which has been builded; for such experiences as dreams, visions and the like, are but the ACTIVITIES in the unseen world

of the real self of an entity.
Ready for questions.
(Q) How may one train the sixth sense?
(A) This has just been given; that which is constantly associated in the mental visioning in the imaginative forces, that which is constantly associated with the senses of the body, that will it develop toward. What is that which is and may be sought? When under stress MANY an individual - There are NO individuals who haven't at SOME TIME been warned as respecting that that may arise in their daily or physical experience! Have they heeded? Do they heed to that as may be given as advice? No! It must be experienced!
(Q) How may one be constantly guided by the accompanying entity on guard at the Throne?
(A) It is there! It's as to whether they desire or not! It doesn't leave but is the active force? As to its ability to SENSE the variations in the experiences that are seen, is as has been given in the illustration - "As to whether in the body or out of the body, I cannot tell." Hence this sense is that ability of the entity to associate its physical, mental or spiritual self to that realm that it, the entity, or the mind of the soul, seeks for its association during such periods - see? This might confuse some, for - as has been given - the subconscious and the abnormal, or the unconscious conscious, is the mind of the soul; that is, the sense that this is used, as being that subconscious or subliminal self that is on guard ever with the Throne itself; for has it not been said, "He has given his angels charge concerning thee, lest at any time thou dashest thy foot against a stone?" Have you heeded? Then He is near. Have you disregarded? He has withdrawn to thine own self, see? That self that has been builded, that that is as the companion, that must be presented - that IS presented - IS before the Throne itself! CONSCIOUSNESS - [physical] consciousness - see - man seeks this for his OWN diversion. In the sleep [the soul] seeks the REAL diversion, or the REAL activity of self.
(Q) What governs the experiences of the astral body while in the fourth dimensional plane during sleep?
(A) This is, as has been given, that upon which it has fed. That which it has builded; that which it seeks; that which the mental mind, the subconscious mind, the subliminal mind, SEEKS! That governs. Then we come to an understanding of that, "He that would find must seek." In the physical or material this we understand. That is a pattern of the subliminal or the spiritual self.
(Q) What state or trend of development is indicated if an individual does not remember dreams?
(A) The negligence of its associations, both physical, mental and spiritual. Indicates a very negligible personage!
(Q) Does one dream continually but simply fail to remember consciously?
(A) Continues an association or withdraws from that which IS its right, or its ability to associate! There is no difference in the unseen world to that that is visible, save in the unseen so much greater expanse or space may be

covered! Does one always desire to associate itself with others? Do individuals always seek companionship in this or that period of their experiences in each day? Do they withdraw themselves from? That desire lies or carries on! See? It's a NATURAL experience! It's NOT an unnatural! Don't seek for unnatural or supernatural! It is the natural - it is nature - it is God's activity! His associations with man. His DESIRE to make for man a way for an understanding! Is there seen or understood fully that illustration that was given of the Son of man, that while those in the ship were afraid because of the elements the Master of the sea, of the elements, slept? What associations may there have been with that sleep? Was it a natural withdrawing? yet when spoken to, the sea and the winds obeyed His voice. Thou may do even as He, wilt thou make thineself aware - whether that awareness through the ability of those forces within self to communicate with, understand, those elements of the spiritual life IN the conscious and unconscious, these be one!

(Q) Is it possible for a conscious mind to dream while the astral or spirit body is absent?

(A) There may be dreams - (This is a division here) A conscious mind, while the body is absent, is as one's ability to divide self and do two things at once, as is seen by the activities of the mental mind.

The ability to read music and play is using different faculties of the same mind. Different portions of the same consciousness. Then, for one faculty to function while another is functioning in a different direction is not only possible but probable, dependent upon the ability of the individual to concentrate, or to centralize in their various places those functionings that are manifest of the spiritual forces in the material plane. BEAUTIFUL, isn't it?

(Q) What connection is there between the physical or conscious mind and the spiritual body during sleep or during an astral experience?

(A) It's as has been given, that SENSING! With what? That separate sense, or the ability of sleep, that makes for acuteness with those forces in the physical being that are manifest in everything animate. As the unfolding of the rose, the quickening in the womb, of the grain as it buds forth, the awakening in all nature of that which has been set by the divine forces, to make the awareness of its presence in MATTER, or material things.

We are through for the present.